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by Charles Fillmore

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A MAGAZINE DEVOTED TO CHRISTIAN HEALING

V. 86
1937:1

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

†

Healing

I sow no seeds of care and strife;
But those of love, and joy, and life.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

No more I strive to plan my lot;
The Father fills my cup unsought.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68.)

UNITY

DEVOTED TO CHRISTIAN HEALING

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"ALL THE WAY"

BY CHARLES FILLMORE

WHEN WE SING, "I'll go with Him all the way," we do not always realize the mighty import of our words. Jesus went all the way from the human to the divine. He went all the way from sin, sickness, and death to purity, health, and immortality. He raised not only His own consciousness but the consciousness of the whole race from despair and hopelessness to assurance and confidence in the presence and continued help of a loving Father-God. When we determine to follow Him all the way we undertake the mighty work of the ages, a revolution of character before which the famous tasks of Hercules pale into insignificance.

As a matter of fact no one has ever followed Jesus all the way in the revolution in our race thought that He initiated. Many devout, sincere souls have attempted to do so, but Jesus is yet to be fully understood and imitated in His great work of salvation.

In the first place we have not understood the depth of our bondage to error and evil, nor the enormity of the consequences if it is allowed to continue. But Jesus knew how the human mind wraps itself up in its own error thought and brings darkness and desolation beyond redemption, unless the light of divine understanding is released in the soul. Jesus knew how to quicken this inner light by not only being Himself the Great Light, but also by showing us how to attain the same spiritual brightness. In the face of ignorance, superstition, and persecution He boldly proclaimed: "I am the light of the world." "Ye are the light of the world." "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

However to understand Jesus' experiences in their spiritual significance and their effect upon our human bondage we should become better acquainted with the real character of the man and His relation to us, because the many claims of Jesus' spiritual superiority made by His followers and Himself must have a basis of Truth.

That Jesus had elements of greatness far beyond those of any other man that has ever lived on this earth is universally accepted by both the religious and the secular world. Some Christians claim He came direct from heaven, that He was very God incarnate. Other Christians see in Him merely the fulfillment of the ideal man designed by Divine Mind. Neither of these views quite meets the logic of unbiased reason considered in connection with the events of Jesus' life. If Jesus was very God and had all power, why did He suffer the agony in Gethsemane and cry out to His Father for help? If He was a mere man, an evolved representative of our race, why did He lay claim to an existence prior and superior to the Jesus incarnation? "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Before Abraham was born, I am."

He also claimed ownership of the human family and compared them to sheep with Himself as the shepherd: "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep have I, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

But they did not understand. "There arose a division again among the Jews because of these words. And many

of them said, He hath a demon, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?"

Men in Jesus' time could not understand how what appeared to be an ordinary man could be the producer of a whole race of men, as Jesus claimed to be. So they thought He was crazy when He made the assertion. We in our day do not understand how one man and one woman increase their species. It is a divine mystery, yet we bear witness to it. The Scriptures plainly teach that Jesus was the producer of the human race and that we owe our advent into this sphere of life to Him.

In the 1st chapter of John it is written:

"He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not."

The fact is that the relationship which Christ Jesus bears to the human family is quite beyond our present intellectual comprehension. In order to understand the status of Jesus as a perfected soul we have to visualize a universe like that in which we live as having existed during billions of years in the past, as having fulfilled its mission in the evolution of a superrace of men, and as then passing away leaving as its fruit God-men with creative power. Jesus was one of the God-men of that ancient creation and it was His destiny to bring forth from the depths of Being a race of potential gods, place them in an environment where they could grow as He grew and become, like Him, a Son of God; as stated by Paul, "we are also his offspring."

The beginning of our race evolution is given in the allegory of Adam and Eve in the Garden of Eden. Jehovah is Christ, who formed man out of the dust of the ground and breathed into his nostrils the breath of life.

When the Adamic race reached a point in their evolu-

tion where they had personal-will volition, they began to think and act independently of the Jehovah or Christ mind. Then the sense consciousness began to rule and the materialization of the body resulted. Degeneration of the whole man followed. Loss of ability to draw constantly on the one and only source of life threw the whole race into an anemic condition, and their bodies began to disintegrate, and death came into the world. Then Satan, the mind of sense, began to rule; sin was in the saddle. The people like sheep had gone astray; they were lost in the wilderness of sense; they were in the throes of race extinction. New life had to be imparted; a blood transfusion was imperative. Christ then began a series of physical incarnations, beginning prehistorically and ending with His Jesus incarnation.

To the question, Why does the all-powerful God have to resort to the limitations of law to attain creative ends? we can only reply that there is no evidence anywhere in nature that any end has ever been accomplished except through the work of law. As men make civil laws and enforce them with penalties, even to death, so the human race has framed laws of physical birth and death, laws of sickness and physical inability, laws making food the source of bodily existence, laws of mind recognizing no other source of existence except the physical, the material.

The sum total of these race laws have formed a race consciousness separate from and independent of creative Mind, and when that Mind sought to help men spiritually, the mind of the flesh opposed it and made every effort to solve its problems in its own way.

That way has always proved futile and disastrous because of human selfishness and greed.

Thus it became absolutely necessary for Christ, the Father of us all, to make physical contact with our physical or fleshly consciousness and pour into it a new life current. So Christ Himself, the Jehovah of the Old Testament, incarnated Himself in Jesus and brought to our immediate

attention both spiritually and physically the abundant life of primal being, Elohim God. Hence the proclamation of Christ in Jesus, "I came that they may have life, and may have *it* abundantly."

Modern science explains that the atoms that build molecules, cells, and tissues are composed of electrical units; that these units seem to contain the elements that convey life to all creation; that the cells of our bodies are energized by these life-giving atoms, and that the ether filling all space is heavily charged with this life-giving electricity. Science does not say that this omnipresent energy is divine life, nor does it admit that it is moved by mind, either divine or human. But spiritual discernment reveals that there is but one life and one intelligence penetrating and permeating man and the universe and that where there is evidence of life there is evidence of Being. Consequently the life-giving atom is the life-giving God, whom we conceive according to our degree of intelligent unfoldment. If we have developed the mind of the Spirit, we see and feel the quickening life of the energy of the center of the atoms of our body. All spiritual concepts begin in the mind and are translated into atomic life in the body. Here we have the point of contact between the Christ life and the race life. It also explains why our life as a people was no longer receiving the energy flow from the parent stream. Like the prodigal son, we had gone into a country far from the Father, and there was a famine in that land. We were starving for the divine substance and got no satisfaction out of the husks, the food of the swine.

Because of the gulf between the mind of Being and the sense mind of the race, no life flow was possible. Then Christ incarnate in the flesh through Jesus offered His body as a life or electrical transformer. The atomic units of His body were sundered and sown as points of life and light in our mind and body atmosphere, to the end that any one who concentrated his thoughts upon Christ in faith

might attract as a spiritual magnet one or many of His body atoms. These Christ atoms, appropriated by the individual, became food and drink and formed the nucleus of a regenerated body for the person appropriating them.

This casting forth of His life and body for the regeneration of His people is promised in the use of the bread and wine as symbols, in the Last Supper, as described in the 26th chapter of Matthew. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

Thus Christ gave His life and body substance as a kind of blood transfusion to a dying race, and the agony in Gethsemane was the contemplation of the wrenching from its central ego of the trillions of living electrons, protons, atoms, molecules, and cells composing His organism. Thus the body and life elements of the Christ body were sown as seed in the soil of our race mind and it is our privilege to appropriate and incorporate these precious elements into our souls and bodies.

The body of Christ Jesus is not to be subject to permanent disintegration and death; in the creative processes of God it must be made part of our redeemed body and restored to its parent source, the Christ; as He said, "Therefore doth the Father love me, because I lay down my life, that I may take it again."

Here also we have made clear the mystery of salvation through the blood of Christ. It is not a miracle nor a personal sacrifice by God, but the meeting of a crisis in race evolution by the transfusion of life from a Father to His perishing children. Understanding this in the sense of its scientific reality should make us every one more energetic in taking advantage of our only means of escape

from the ills of the flesh and insuring the ultimate salvation of our soul. "Pray that ye enter not into temptation" (Luke 22:40) is translated by Fenton, "Pray, for fear trial should overtake you." The same idea is brought out in the Lord's Prayer, which in the King James Version reads, "Lead us not into temptation," which, according to good authorities should be, "You would not lead us into temptation, nor forsake us in trial." The petition is for strength to overcome trial.

As Paul so tellingly wrote to the Philippians:

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

His Voice

By Virginia Scott

Not from above shall He speak,
neither from the hidden places of the earth,
nor yet from the far reaches of the water
shall His guidance come to thee.
Neither in tones of thunder,
nor to the accompaniment of cymbals,
nor heralded by angels
shall His life come unto thy weariness.
But from thy heart shall He speak
and His voice shall be soundless.
Thine eyes shall not perceive Him,
neither shall thine ears transmit His message.
But thy heart shall throb to Him in homage
and cradle the seed He placeth therein.

ALL THINGS SHALL SERVE US

"All things shall serve us if we keep faith in God's goodness and in His power to help us in every circumstance, no matter how adverse it may seem at the time."

BY PRISCILLA DRENNEN

SOME TIME ago as I was listening to a radio lecture on faith, the speaker uttered one sentence that found lodgment in my mind and started a train of thought that led to some surprising and comforting discoveries and conclusions. As he was nearing the end of his talk he said, "All things shall serve us if we keep faith in God's goodness and in His power to help us in every circumstance, no matter how adverse it may seem at the time."

At first this suggested to me a more or less passive acceptance of just any situation that might confront us; and I had long thought and believed that man was a divine being, born with power to create and control his own destiny. However, as I began to analyze the speaker's words, a new angle of Truth was revealed to me.

"All things shall serve us." It is possible I began to think, that our disappointments, our defeats, and even our tragedies may be turned into blessings; and my mind went immediately to an incident that occurred several years ago, one that impressed me so much that I have never been able to forget it. A girl in my Sunday school class who had been absent for several weeks because of a severe illness stood up and offered a prayer that went something like this: "I thank Thee, Father, for this sickness; for it has brought me closer to Thee." At that time I had not

come into the study of Truth, but I remember thinking even then how strange it was to be thanking God for suffering! The Father I had always visioned and worshiped and prayed to was a kind and merciful Father, one who did not require that His children undergo pain and hardships in order to enter His kingdom. Even from childhood I had always felt that in some way I myself, not my loving Father, was responsible for my illnesses and other troubles. So I began to wonder just how an illness could be made to serve us, and I concluded that it might be effective if we came through it resolved to appreciate good health while we are strong and well. But I also decided that this was choosing the most difficult and exacting way to perfection. Every Truth student knows that the divine way to perfection is to avoid sickness by constantly giving thanks for and appreciating our God-given health while it is evident. Perhaps you are saying, "But I am never ill. My trouble is of another kind. How can I make my particular problem serve me?"

★ ★ THE CAMOUFLAGES of defeat are legion. Perhaps you have experienced acute financial reverses. Perhaps you have a secret sorrow that you are nursing so close to your heart that no joy can enter. Perhaps you have lost a loved one and are making a fetish of grief. You are hiding behind your particular dilemma, whatever it is, and using it as an excuse for not living a full, happy, and glorious life. It seems infinitely easier to allow your spirit to cringe and whine than it is to overcome your defeat and go bravely and courageously forward.

If you have no serious problem of any kind, you may be just drifting along aimlessly, with no definite purpose, accomplishing nothing, yet with a vague uneasiness that you are missing the greatest adventure of all, life itself. Perhaps you are at grips with some unfamiliar power within yourself that you have not yet learned how to use. This

form of defeat is probably the most insidious of all, for it is not so quickly recognized or so easily handled as are major calamities.

But whatever garment your problem wears, it can be rent asunder, and your defeat will stand revealed to you for what it really is. Then it can be made to serve you and serve you well.

Do you remember how in the Bible story Jacob wrestled all of one night, and even when day had come he refused to acknowledge that he was beaten? He cried out, "I will not let thee go, except thou bless me." You can do likewise with your problem. Face it for what it is, and once you have discovered the blessing it would leave with you, you can dismiss it easily and gladly, and turn your attention to progressing on and upward toward the fulfillment of God's holy design in you.

★ ★ IF YOUR hopes and ambitions and efforts seem to have been frustrated at every turn, if you are harboring some special unhappiness in the guise of sorrow or disappointment, if some disaster in your life seems to be crushing you down, or if you are just dissatisfied and restless, with a feeling that you are getting nowhere, begin now to take stock of yourself and your trouble. See what you can do with it, and what it can do for you. Ask God's help and guidance and strength, and then trust Him to show you the right way to deal with your problem. Even the best of Truth students are sometimes forced to ask themselves why certain experiences have come to them. The answer to their questioning does not lie so much in discovering the cause of their seeming misfortune as in finding a way to turn that misfortune into a blessing. Very frequently an experience that seemed quite fatal to what we considered our happiness and ultimate good, brings not only some blessing exceeding anything we could ever have imagined but also reveals some great spiritual Truth

by which our soul may expand and grow by leaps and bounds.

★ ★ How many times we have tried to work things out according to a pattern devised by our own limited human vision, only to find everything going wrong! Then after we have ceased struggling in an outer way and turned to God for hope and comfort and wisdom, we find things immediately taking a turn for the better. We discover that God has had a better plan for us all along and only needed our obedience and co-operation to bring it to fruition.

At one time in his life Lincoln tried to secure an appointment as governor of a Western territory. His failure to do so brought him much discouragement and chagrin. Had he succeeded, he undoubtedly would never have become the sympathetic and dauntless emancipator, the beloved President, or the illustrious man that he was. God had a great plan for his life, an enormous task for him to accomplish, and kept him on the field of action to fulfill His purposes. Today he is honored and revered and immortalized, and his achievements and greatness stand out as an everlasting challenge to our present-day leaders.

Every day we see countless manifestations of God's love and power and wisdom. The life-giving elements of the sun's rays, the refreshing rains that make our crops and gardens grow, all the forces of nature, are but instruments in the hands of man and contribute something toward his happiness, comfort, and welfare. They can even be made to yield a great deal more when man fully anticipates, understands, and co-operates with them intelligently and completely.

★ ★ And so indeed "all things shall serve us" if we dare to believe that our Father has a divine scheme for our life, even as He orders the activities of the universe. To

every sorrow, to every seeming defeat, to every financial setback, to every pain or ill, to every unemployed urge of the spirit, we can say as did Jacob, "I will not let thee go, except thou bless me." Having taken this stand, our victory is nearly won. We need only align ourselves with the Truth of God's omniscience and omnipotence in our life to seek and accept the blessing our problem would leave with us and let it go. It is then and only then that we can begin to look forward to the greater good that our Father would give us, and ascend the high and holy hill of rich and full and glorious spiritual living.

TRUTH

By Evelyn Gage Browne

No matter how deep the darkness
On the paths that must be trod,
There is always faith and courage,
There is always love—and God.

The stars still shine above us,
And the hand that guides their way
Is the hand of our loving Father
Who is leading us day by day.

The Eternal is still unchanging,
And Truth comes shining through;
For only the real has power,
And only the good is true!

THE INFALLIBLE REMEDY

Touching within the infallible remedy that heals all manner of diseases, our mind becomes attuned to the harmony and purity of God-Mind, the fruit of which is harmony and purity and beauty of body, and ever renewed vitality.

BY FRANCES W. FOULKS

MAN TRIES out many so-called remedies in seeking to rid himself of undesirable conditions in his body, conditions of pain, disease, helplessness. The thing that helps one will perhaps not help another who is having a seemingly similar experience. Physicians find this very true in dealing with different patients. With what seems to be identical appearances of bodily disease, some respond to one treatment, some to another, others not to any. Even the medical world is realizing more and more that something other than the appearance must be taken into consideration in their treatment. The patient's mental state may hasten or delay recovery; if not changed, it may even defeat all that medical science holds of knowledge and skill. It has been thoroughly proved that in the world of materiality there is no infallible remedy.

Metaphysicians seeking to heal themselves and others have discovered that since the body has its source of being in the mind, any appearance of bodily inharmony (disease) is the result of some inharmonious condition or activity of the mind ("dis-ease"), and that a change in the outer or physical involves a change in the inner or mental. Since the mind is a depository of man's own thoughts past and present, each man's mind, as a composite whole is different from every other man's mind both in con-

tents and action. Your mind and my mind holds as its contents and as a pattern for bodily outpicturing just what we have placed in it in the past and are placing in it today, and its constant activity is directed according to the combined thought content that lies within. This being the case, the outer appearance in different individuals may seem identical, and although it has its origin in the same general cause it has its own mental action as the prime mover of that which appears.

★ ★ MATERIAL remedies may ease a pain, suspend for a time the inroads of a disease, even seem to reanimate a helpless body. When it seems necessary surgeons may skillfully remove every trace of a diseased condition in the body. But to effect a real and permanent healing there must be some decided change in the mental realm, where the appearance originated. When we really come to understand the power of mind to control matter, it is of course not for us any longer to look to material remedies to heal physical conditions that are the product of the mind.

No matter what is given credit for a change in the appearance of disease in the body, we are coming to know more and more that an element of faith has entered to change the mind before the bodily change could take place. This faith may have been in the material remedy used, or it may have been in the one giving it, who is credited with understanding the nature of the disease and being wise in his choice of remedies. By effecting a change of mind either of these starts into action a process of inner healing that extends to the outer. As long as a state of faith and expectation exists in the mind the healing progresses, even becoming permanent as far as this particular appearance is concerned if the mind is entirely lifted out of the "diseased" condition. But even with the appearance cured in this way the patient has not inoculated his mind with a remedy that infallibly insures him against recurrence of

the former condition. The mind, being still under human direction, is subject to other inharmonious activities, which sooner or later will be outpictured in the same or other form of inharmony in the body and necessitate other doctoring to cure it.

★ ★ A PERSON may even have a marvelous physical healing through faith in the spiritual ministry of another, and for a time this healing may seem permanent. But if the one healed outwardly is not healed inwardly, he is subject to the return of an appearance of the same kind, because the root or prime mover of the appearance has not been eradicated. It is like chopping off that part of an obnoxious plant that is above ground, permitting it to spring up from the root and again reproduce after its kind. The writer has witnessed just such a result of healings that at the time of their occurrence seemed like miracles. In one instance a woman about to undergo a very serious operation from which there seemed little chance of her even returning to consciousness, fired by the faith of a friend who had herself been healed by Truth, came asking for treatment. She had what is called an instantaneous healing, and in her joy at being released from the appearance and the doctors' verdict she determined to take up the study of Truth in earnest and devote herself to learning how to use the power that had so wonderfully healed her to help others. For a time she attended classes and seemed interested in seeking to know and live the Christ life, but more and more she allowed the old way of thinking to encroach on her mind and time, until finally she became more interested in the old than the new, and lived again entirely in the old way. Some years later the writer had a letter from this woman, then in a distant city, asking for help. She said the former appearance had returned in another part of her body and she was in the same predicament as before. "You healed me then; heal

me now" was her frantic appeal. If through daily study and use of Truth this woman had been renewed in the spirit of her mind, as Paul puts it, this recurrence with its final outcome would have been impossible, for there would have been left nothing in her consciousness to reproduce her first experience.

★ ★ ABOUT THE time of this woman's healing, a man came to the writer asking for treatment. He too was under a similar and quite as serious medical verdict, and he came at the suggestion of a healed student. This man also had a perfect though not an instantaneous healing, and throughout these dozen or more years he has continued the study and practice of Truth principles. Not only has he never had a recurrence of the appearance in any form, but during these years he has had what he calls perfect health. When the mind is renewed day by day with that which is the true remedy for any error appearance, not only is the former cause entirely eliminated, but the whole consciousness gradually becomes imbued with that which is outpictured as continuing health.

We cannot go back or yet stand still if we would be permanently healed, for the unfailing and unchanging remedy, according to Paul, is to "put away, as concerning your former manner of life, the old man . . . that ye be renewed in the spirit of your mind, and put on the new man," the new man being the man God created, the Christ man. When we give time and attention to becoming established in that which induces spiritual growth, we need no remedy or person from the outer realm to cure us. Touching within the infallible remedy that heals all manner of diseases, our mind becomes attuned to the harmony and purity and beauty of God-Mind, the fruit of which is harmony and purity and beauty of body, and ever-renewed vitality.

★ ★ THE WORD remedy is from the Latin *re,* again, and

mederi, to be healed: to be healed again, which means to be returned to the original state. Material remedies plus faith in them may return a person temporarily to the original state of health that was his before he was carried down into this particular sickness, which health even at its best is far short of "*the* original state." For in his original state as the image of God man is not subject to sickness. No one can be quite sure that the next time he has need of being healed the fickle human mind will lay hold of the element of faith necessary to effect a healing. The spiritual remedy present in the mind becomes a continuous and ever-growing factor in mental activity, not only healing the person of the particular "dis-ease" for which it was used but sinking ever deeper and deeper into consciousness, thus returning (its user) to the original state, which is the state or being like or of imaging the perfection of the Christ that was man's in the beginning.

If a person would know how to use this infallible remedy not only in the midst of some experience of bodily inharmony but as a preventive of all kinds of bodily inharmony, he must take control of his human mind, discipline it, teach it new ways of functioning. What is needed is an obedient mind, one that will accept direction from the Christ mind, becoming still enough to hear, attentive enough to grasp, steady enough to hold, and interested enough to use the message given it. The human mind has the tendency to turn outward to judge according to appearance, and it must be taught to turn quickly within to recognize the true pattern, the only begotten of the Father, the God-man, as the only real remedy. When a person chooses to use only the spiritual way of remedying the ills of life, determining with a Christ-baptized will to give time and attention to training his mind to fashion its visions and thoughts after the Christ pattern, he will find his mind co-operating with him in willing that only the true remedy be recognized and used.

★ ★ THERE CAN be no question of the outcome when man brings his whole being together to work toward the objective of being capable and worthy of using the power vested in the Christ, the I AM within him. The mind returning to its original state, that of knowing good only, impregnates every cell of the body with the quality of good, making good blood and bone and flesh, good nerves and muscles and glands, and good or orderly activity of these, returning the body too to its original state, fashioned again after the likeness or image that was "very good."

Our healing at any time is then governed by our own mental action, which consists in turning the attention within to the infallible remedy, the Christ pattern deep in the holy of holies within the soul. Now—this moment—no matter what may be the appearance, no matter how serious it may seem, let us turn our attention from the outer to that infallible remedy, the Christ I AM, which has the power to return us to our original state of perfection in God-Mind. Let us go apart for a time from people and things and happenings and enter our closet, the holy of holies. Closing the door on all mental concern about the outer, let us bring our mind to a stillness that makes itself felt in every cell of the body. As the mind ceases its questioning and chattering it becomes more and more receptive, and the body, following the mind's example, also looses its tenseness, its hardness, and relaxes and becomes receptive.

★ ★ WE REST and rest, not drifting but actively aware that we are receiving a spiritual refilling from the source of all life; all the time conscious that we are being drawn nearer and nearer to the perfect presence that is imbuing us with that which He is: wealth of being, beauty of holiness, vitality of Spirit. At first we become lost in wonder at the radiance of the light that floods our consciousness, at the lightness that impregnates our body; then conscious

of neither mind nor body, we become absorbed in the glory of the Christ I AM, losing ourselves to become one with our Creator and, as we rest in His presence, to be returned to the original state of His perfect being.

It may be but a moment or it may be hours that we dwell in this holy of holies in our soul, contacting that infallible remedy, the Christ I AM, realizing what the pattern holds for us as it consumes all that is in us of "dis-ease" and discord and floods us with its own life and light. Time is not when we cross the border from the human and material to the divine and spiritual. Sometimes, conscious only of our oneness with the Christ I AM, we have had recalled to us the promise of Jehovah to Jeremiah "I will restore health unto thee, and I will heal thee of thy wounds." Our mind having been quickened into spiritual activity that carries with it the power of precipitation, we experience in our body the restored health and the healed wounds. Every cell of it becomes filled and thrilled with the Christ I AM that has renewed our mind, and we are transfigured, transformed, returned to our original state of perfection, capable of expressing the wholeness of our birthright as a son of God.

★ ★ *Deep gratitude fills my heart, Father-Mother God, that when Thou didst give me being Thou didst place within me the Christ* I AM *as an infallible remedy for any ill of mind, body, or affairs. Continually am I grateful for coming to know that the Christ* I AM *is within me and is omnipresent, omnipotent, omniscient, mine to turn to at any moment, day or night, in order that I may find rest and renewal. Let me remember always that this infallible remedy lies within me, and let me so constantly turn to it for the fulfillment of any need that I become what Thou didst create me to be, Thy perfect son, expressing myself through a Christed mind that outpictures a tireless, diseaseless, deathless body, a body that is incorruptible, immortal.*

NOT A WAREHOUSE

Wise persons organize all the forces of their personality to take the daily receipts from fortune, put them on the belts that run to the vats of love, the crucible of faith, the paintshop of wholesome imagination, and turn them out useful and good to look at.

BY SHELDON SHEPARD

RECENTLY I made a tour through the receiving department of a large factory. It was not a room, nor even a building, but a great aggregation of buildings, yards, roads, tracks, and docks. I saw the vast movement of materials entering: cargoes of lumber, carloads of steel, truckloads of sulphur, cotton fiber, cotton seed, quantities of manganese, copper, flax, and seemingly countless other items. Later I visited the shipping department of the same factory and again saw these materials. But I could not recognize any of the stock I had seen coming from the trains and ships. It had been taken in at the receiving department, put through the processes of the factory, and was now going out in entirely different form. Instead of the miscellaneous mass of raw materials I had seen coming in, there were going out—automobiles. A factory is not a mere warehouse for receiving and holding goods, later to turn them out in the crude form and condition in which they came!

The human individual or personality is not a warehouse for receiving and accepting circumstances and conditions and keeping them in the state in which they come to him. The personality is a factory for the taking of this stuff of experience—circumstances, conditions, environment, events—and running it through the constructive,

integrating processes of body-mind and expressing it as a different kind of product.

Between the receiving and the shipping departments of the factory I visited the many buildings of the plant, saw fibers being torn to shreds, liquid rubber dripping into acids to come out white strips, liquid hot metals poured from huge bowls, bars twisted and turned, great pieces of iron shot through with electricity to make a dozen into one—a continuous program of transformation.

★ ★ CORRESPONDING processes take place in the factory of individuality. An individual cannot, if he would, accept the circumstances and conditions that come to him and leave them as they are. There is not room in the receiving department to store them. They must be put on the line to be worked up. The process of living and changing goes on. Conveyers are moving, machinery is in operation, vats are filled. The personality is not a warehouse: it is a factory with wheels whirring, belts running, electricity on, chemicals ready. Everything that choice, fate, or fortune brings to an individual is dumped on the conveyers and must go through the mill. Experiences are ripped apart, the elements of life are changed, pieces are welded together so that the materials of which the end product is made up can hardly be recognized. The raw stock is what life brings to us; the product is what we give to life.

If one would know what the shipping department will send forth, he must study the organization of the factory rather than the raw materials that are brought to its yards. I have seen cotton go into a mill to be separated into fibers and seeds and, packed in sacks and bales, destined for utterly different ends. According to the process through which it is taken, it makes rope, canvas, soft garments, or deadly explosives for the destruction of sleeping cities.

So it is with human beings. We are merely receivers of life; we are transformers of life. To the individual come

trainloads of circumstance. Fortune unloads its trucks at his door. But the nature of the finished article cannot be told except by a study of the organization of his personality in segregating, treating, and integrating the stuff with which it has to work.

★ ★ INDIVIDUALS organize their personality to produce different kinds of products. One works for proficiency in medicine, another in art; one plays golf, another tennis. But certain staple products we all wish to manufacture: health, a sense of well-being, pleasure, happy relations with our fellows, a life worth while. We manage to produce these in proportion as our superintendency of the producing processes is wise and successful.

In a sense every one of us should be ashamed of himself. Of course I would not encourage inferiority complexes or set too tight the brakes of restraint, but I think we should be chagrined that we have thought of ourselves in such ordinary terms. We have regarded our life as a back yard into which the world can dump whatever it pleases and thereby determine the nature of the finished commodity of our character, worth, and happiness. We have forgotten that by virtue of the source of its power the intelligently organized personality can take this material, sort it out, work it over, and from it turn out a finished article beautiful for the world to see.

This failure has caused us to pass by unnoticed or to adapt to lower uses much fine raw material from which we could have created excellent goods for ourselves and the race. We seem ignorant of the raw materials from which the best stuff of life is made. So some of it we throw away and some of it we permit to rust and mildew for lack of manufacturing efforts. A story is told of two Mediterranean fishermen who saw a floating mass of some unfamiliar substance. Pulling it to the boat with their oars, they discovered that the strange object was a huge

agglomeration of some kind of grease. They lubricated the oarlocks and moving parts of the boat and greased the sail, then moved away. The next day in port a visitor on the boat cursorily examined the lubricant and said, "I believe this is ambergris." Upon further examination, the strange substance was found to be ambergris, which sometimes floats about the Mediterranean in masses as large as two hundred pounds and worth about twenty dollars an ounce. Letting two hundred pounds of the valuable material float away on the tides of the sea, the poor fishermen had robbed themselves of a cargo worth five or six thousand dollars.

★ ★ HUMAN beings constantly engage in similar foolish behavior with reference to the circumstances available to them. Some circumstances they work up into very ordinary commodities, some they let go by or permit to disintegrate and interfere with other materials. They forget that the most important fact about the things that float within reach of our oars upon the sea of life is what we do with them.

In human life nothing should be entered on the books in terms of what it is but in terms of what it may become. Its value is in its potential future expression. The food and drink that the blood-stream brings to the brain must be appraised and valued in terms of brain power, nerve energy, thought capacity. Defeats, blows of circumstances, ugly occurrences must not be accepted for what they are, but must be reinventoried upon the basis of what they may produce in character and experience. As the most beautiful flower breaks through repulsive manure, the choice flowers of the heart often come forth from the ugliest possible circumstances.

The transforming capacity of the personality factory is almost limitless. This Truth is the good news of all the prophets. Every religion contains many injunctions and

promises with reference to the power of the inner life to alter everything. What a change will come if their voices are ever heeded and people begin to look to the organization of their own forces—body, thought, feeling, imagination, reason, faith, hope, love—for the solution of their problems and for the advancement of the world.

★ ★ LET ONE with hopes and ideals look for his accomplishment first to the activity and intelligent direction of himself. Let him study the process of analysis and synthesis that goes on within him at the approach of any stimulus. Let him understand that everything that happens to any individual is completely transformed before he can experience it at all. No light wave as such ever reaches the brain to bring a consciousness of light, form, or color. It must be changed into impulses of a different order and transformed by the brain into consciousness. Just so is every experience—loss, gain, difficulty, blessing—transformed into something different even before it registers. That which we experience even in the field of the senses is not that which comes to us. It is what we make of the stimulus that comes to us.

If the organism cannot transform light waves into consciousness, it is blind. If a person is incapable of taking the stimuli of the circumstances, conditions, occurrences of the world about him and transforming them into impulses that may be registered in terms of beauty and greatness, he is incapable of experiencing the beauty and the greatness. Just as the blind live in a world of size and form without experiencing them in sight, so such a person lives in the midst of fineness and grandeur but never experiences them at all.

If a person has the capacity of transforming all impulses of experience into forms that register on the personality as instigations to growth, as enlargers of understanding, as builders of peace, he will live in a world full

of such impulses. What one experiences depends more upon the receptive and altering processes of his personality than upon the world in which he lives. Witness the worm and the man in the same garden.

★ ★ CIRCUMSTANCES do affect our experience. But they are not the most important element in our well-being. In the same world persons have different experiences, partly because of the structure of their organism and partly because of their different use of similar capacities. The blind do not see the sunset because the physical capacity is not there. But thousands walk down the street unseeing because they will not see.

In the field of the inner personality, of attitudes, character, happiness, achievement, greatness there are varied capacities for receiving and altering the materials of life. Some people have organized their personality to take almost any kind of experience and work it over into gloom, suspicion, or other unlovely products. Soak any experience in the chemical vat of worry and it comes out twisted, distorted, useless, ugly.

Wise persons organize all the forces of their personality to take the daily receipts from fortune, put them on the belts that run to the vats of love, the crucible of faith, the paintshop of wholesome imagination, and turn them out useful and good to look at.

The divinely guided human personality is a factory for the handling of all the material of circumstances and environment, running it through its processes of response, thought, emotion, and deed, separating and correlating each element in the light of intelligent direction, and, no matter what it was when it came, turning it back to the world a product of usefulness, beauty, peace, understanding, courage, love. When the raw material of experience is run through such a process, the result is a satisfying product that the world needs.

MEDITATIVE PRAYER

By Blanche Marie Peters

Benevolent Father, Thy wisdom has taught me that I am not alone in my struggle against adverse elements, circumstances, and sense thoughts.

I am a part of Thee, harmoniously united with the Christ Spirit in all men; one with all the good in the universe, and its constructive forces.

I expand my soul to unite with the harmonious activity of God-Mind and radiate its peace, poise, and power to all Thy infinite manifestations.

The vital, creative energy that is rejuvenating all nature and making it alive is flowing into every center, cell, and vessel of my entire being, awakening me to greater creative expression.

The benign love that conceived Thy great purpose and placed each precious element in its rightful place in divine order, is operative in my life, mind, body, and affairs, and I am thankful.

TO US
THE GREATER GAIN

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" . . . You yourself are the first and greatest beneficiary every time you fulfill a divine decree.

BY JEAN PHILLIPS

PERHAPS THE most difficult thing Jesus ever asked and still asks of His followers is obedience to the commandment "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It is always hard to do something for some one who is antagonistic toward us. His ill will is a resistance that readily discourages our efforts. Even though we may be moved to make some gesture showing our willingness to be friendly, the chances are that if we are rebuffed we shall not continue our advances.

"Very well," we say, "if that's the way he feels about it——" With that we are ready to wash our hands of him, satisfied with having made a lukewarm attempt to win him over.

Often it is a matter of pride with us. We are afraid the other person will think we want to be friends because we cannot get along without him. Or we feel that we are humbling ourselves and making an admission that we are in the wrong. Personal pride, touchiness, fear of being misunderstood, and the very human inclination to pay others back in their own coin are some of the obstacles in

the way of practicing this supreme generosity toward our enemies. Jesus knew human nature well enough to know how hard it is to fulfill His precept, yet He did not temper it to suit our weaknesses. He did not tell us merely to overlook the minor unkindnesses of others. He used strong words—"enemies," "hate," "curse," "spiteful," "persecute"—implying extremes of violent feeling and action.

Against those who feel and act thus we are not only not to react in kind; we are actually to feel and act toward them as we feel and act toward those who love us and are kind to us. This is a great deal to ask. Yet Jesus asks, even demands, it in no uncertain terms: "love," "bless," "do good," "pray for." There must be an important reason why we should obey this positive commandment. Have you ever stopped to ask yourself what this reason might be? Or have you had some general idea that obedience is required of us simply because it is God's will? This is true as far as it goes. But asking us to do something for this reason alone is like telling a child that he must do certain things because Mother wants him to.

Theoretically every child should unquestioningly want to do what Mother wishes because he has perfect faith in her wisdom and her love for him. Also theoretically every one should want to do the will of God for the same reason. But by the very nature of our free being, inherited from God Himself, we question blind obedience to any will, human or divine. We ask, and rightly, Why is it His will?

★ ★ IF WE STUDY carefully the commandments of Jesus we shall find that He always gives the reason for requiring our obedience. Back of every commandment, every rule of conduct, every exhortation and urging toward right action Jesus had one primal purpose. Immediately following the command to love our enemies He tells us what this purpose is in these words: "That ye may be the children

of your Father which is in heaven." This is such a gentle, tender phrase that its vital meaning is likely to be missed in the thunder of the phrases preceding it. Yet it gives us a compelling incentive for keeping this commandment and all the others; as soon as we fully understand and accept it, we shall not only feel that we ought to do the will of God, but we shall be eager to do it, for we shall discover quite miraculously that it is our own will as well.

What is it to be the children of our Father in heaven? Is it not to be all that our highest conception of the perfect ideal includes: infinite love and wholeness and wisdom and beauty embodied, the complete expression of every true and lovely attribute of God the Father? Is it not to possess the miraculous powers of the Christ, to be so in harmony with universal law that all human limitations disappear; to be free with an undreamed-of freedom —from fear, from lack, from weakness and pain—freedom to grow and build, freedom to achieve magnificently? To be children of God is all this and vastly more.

★ ★ IF THIS transfiguration should take place in you, who would profit most, God, your enemies, or you? You know the answer. You know that God is already omnipotent good, to which nothing can be added. You know that while your enemy is helped through the good that you return him for evil, his benefit is only secondary if it brings about your own advancement. You know that you yourself are the first and greatest beneficiary every time you fulfill a divine decree. Your act first and foremost does something for you. If others profit by it, it is by the momentum of your good intentions and by their receptivity to good.

Here then is the purpose back of Jesus' teachings: the good of the individual. The purpose is to bring him into conscious relations with the Father; to lift and regenerate his self-centered self into a perfect instrument for express-

ing the love and joy and beauty of God here on earth. For this every soul was created; for this our world came into being.

Some physicists teach that sustaining Principle has no interest in individuals, that the only thing that matters is the progress of the whole. Yet how can the whole progress except by the progress of each of its members? A class in school does not learn its lesson as a class but as single students; as each child assimilates the lesson the class as a whole comes to know it. If no single one learns it, the class remains ignorant of the lesson. If there were no individual students there would be no class.

★ ★ YOU AS AN individual are of first importance in the divine plan. For you the sun shines and the grass grows; for you the earth is held in its orbit; for you was everything created that was created. For you individually—but not personally! In God's plan there is no exclusion; no discrimination in favor of any particular person. All are of equal importance. One is not superior—nor inferior—to any other child of God. There is no such thing as an insignificant person. Every one of us signifies the potentialities of the Infinite. Each is sacred, holy, divine; each the "only begotten" of God. And we are begotten for the sole purpose of living Him, loving Him, being Him: not in some remote hereafter, but here and now in this body and in this world.

But mankind has forgotten the original purpose of its creation. Although we come like "trailing clouds of glory," the glory is soon lost sight of in the heat of mortal living. Jesus was sent to remind us who we are, to show us the way back to our high estate. But He was "rejected of men" because they believed that He asked them to give everything and receive little or nothing in return. Much stress is placed upon what we may do for Him, too often obscuring the tremendous truth of what acceptance of

Him and His teachings will do for us. He came not to receive, but to give. We grudgingly put off accepting Him in the belief that it will necessitate great sacrifices for which we are not yet ready. Yet the truth is that the only sacrifice involved is the giving up of our sorrows and troubles and miseries, our superstitions and mistakes, all the litter and rubbish that make life difficult and unhappy. It is a mystery why we hang on to all this, why we are afraid to give it up. We are like children clinging to worthless stones that bruise our hands, yet refusing to let them go for fear our hands will be empty. This is one of the multitude of fears that haunt mortals, the fear of being *without.* But this is impossible. Our hands can never be empty, because our mind and heart are never empty. So long as we think and feel we shall be surrounded by things and conditions. Throughout our whole life we are building or destroying, helping ourselves or harming ourselves by every thought and every emotion.

★ ★ WE BELIEVE that we would not deliberately do anything hurtful to our own best interests, and we also believe that we would jump at an opportunity that would yield rich returns if it came our way. Yet we do continually block our good, and it cannot be said that many of us jump at the opportunity offered in the commandment to love our enemies. This is because we still believe that the enemy and not ourselves will profit by it. We feel that we have not progressed to the point where we are noble enough to want our enemy to benefit by our efforts. We suppose that sometime, some place, when we have become more Christlike, we shall find these commandments easy to keep. When all our personal affairs are less tangled and less complicated, we shall automatically do these things. But while we are waiting for this time to come we are cheating ourselves of immeasurable good by grudging our enemy a possible advantage. We are repudiating our di-

vine sonship and forfeiting our heritage of the kingdom. We are putting off into a dim uncertain future the good we should be enjoying today.

Why not reach out and appropriate some of this good for yourself? If you doubt that it is actually there for you, test it out, try and experiment. Choose the person who has treated you the most spitefully and determine to love and bless and pray for him. You will need determination in the beginning, and sincerity and earnestness. You will not find it easy at first; you will find it almost the hardest thing you ever tried to do; for your mind is still convinced that you are casting your pearls of exalted kindness before one who is too gross to appreciate them. But stop thinking whether he is worthy or not. Drop the personal attitude altogether.

★ ★ I REPEAT, you will not find it easy. You may have to wrestle with yourself for some time before you can think of your enemy impersonally. Deal with your own enmity first and you will find the importance of his feeling toward you diminishing as you overcome your harsh feelings toward him. The moment you find yourself thinking ill of him, shut off the thought as you would snap off an electric switch. As you persist in this practice you will work out your own way of accomplishing it.

In one of the Unity periodicals there appeared some years ago the story of a man who found it very hard to forgive a certain person who had done him an injury. Every time he thought about this person he grew angry and had to struggle with himself to get his mind back into peaceful channels. He tried to argue and reason himself out of it, but it did no good. The man was so closely associated in his mind with anger and resentment that he could not think of him apart from these feelings. One day when he could not get him out of his mind he began in desperation to repeat the Lord's Prayer. Almost at once he

felt relief from his bitter feelings. From that time on whenever the "enemy" came to mind he immediately repeated the prayer to keep himself from thinking destructive thoughts. After a while it became a mental habit, automatically the prayer came when he thought of the man, and by the association of ideas this person who had despitefully used him became a symbol of the Lord's Prayer. No one can hold another in such an association and not benefit by it, and in this case the man who prayed found it impossible to continue hating his enemy. Indeed he found that there was no longer an enemy, for he himself had entirely eliminated that enemy by praying for him. Do you think this man was happier before or after he had been healed of his hatred? Do you think his enemy gained more by his forgiveness than he did himself?

★ ★ FROM THE standpoint of personal reward loving our enemy is the most selfish thing we can do. It not only saves us from the poisonous effects of hating him in return, it releases a power in ourselves that brings us not merely the satisfaction of having returned good for evil, but a deepening, broadening, enrichment of our nature that grows into actual, tangible outer good. Yet paradoxically, although the good comes first to us and only incidentally to our enemy, if we attempt to pray for him with this thought of the reward uppermost in our mind, with the reward as our motive, we defeat our purpose. To calculate profits of this kind in advance is to forfeit them altogether. To consider them at all is to cut off the very power by which they come.

Our impulse must spring from a spontaneous desire to give, to help, to love. Our self-forgetfulness must be complete. We must open ourself fully and freely to the outpouring of the fruits of our spirit. Only as we give in the manner of the children of the Father can we receive in that manner.

FORGET HIM NOT

Have you remembered to take God into partnership with you in your every attempt to accomplish anything? . . . Have you learned to rejoice in the absolute assurance that God is with you through every moment of the day and night?

BY RALPH RHEA

THOUGH GOD is eternally the same, changeless, unvaryingly perfect, our conception of Him changes, and this growing conception is sure to have a profound effect upon our life. In the time of Moses the people believed God to be a man in the sky who had none too great a love for His children and who would not hesitate to send plagues upon them if they disobeyed His laws. Their lives consequently were governed by fear, anxiety, and useless sacrifices in an attempt to please Him. Today we find that all people are rapidly becoming free from fear or superstition in regard to God, and life is taking on the aspect of greater freedom in all ways. As we grow into a greater understanding of Jehovah we come to know Him as an abiding presence; an uplifting power in time of need, a God of love with whom we can share our greatest joys as well as our needs. We begin to think of God as a spiritual power that is closer to us than breathing and nearer than hands and feet. How much more inspiring this is than the false belief that God is so far away that He cannot possibly hear our prayers. How much more we can accomplish if we realize that we are an inseparable part of our heavenly Father. In this realization we find a constructive force constantly working for our good. If after gaining this broader vision we train the mind to remember this ever-present help, our

prospect of accomplishment becomes unlimited.

Strange as it may seem, there are those who have caught a glimpse of this larger idea of God as an ever-present spirit and yet forget Him in time of need. There are many who say, "I have always lived up to the best I knew. I have tried to do right and never to harm any one. I have always worked hard to do my part. Yet my good does not become manifest. Why?"

Yes, you may have done all these things, dear friend, but have you cultivated the realization that you can never be separated from God and His infinite goodness? Have you remembered to take God into partnership with you in your every attempt to accomplish anything? Have you learned to rejoice in the absolute assurance that God is with you through every moment of the day and night? If you have forgotten to do this, you have missed one of the most inspiring and uplifting lessons that Truth can offer. It seems that in a great many cases people who really have a strong desire to grow in a realization of Truth are still praying to a God who is strange and foreign to them, a God who is abiding in some distant place, a God who allows Himself to be ruled by whims and fancies. We limit ourselves by holding to such a false conception of the Father even though at the same time we may put forth untiring effort to do the right thing and to give expression to our faith.

We shall find the harmony of soul that we seek when we remember to take God into every task of the day, and begin to think of Him as a universal spirit that lives in the mind, heart, and soul of every individual. This broader idea of the divine powers that are within each one gives us a working knowledge that will start us upon the road to attainment greater than we have ever before dreamed of. It is well then, after we have gained this greater realization, to train the mind to forget not God in time or need. Sometimes the human mind becomes so

involved in working out a given situation in a personal way that it closes the door to a higher wisdom. I have observed many people who went through needless hours or days of worry, fear, and anxiety because they forgot to take God into the situation and ask His help, wisdom, and guidance in their extremity. The following is a true account of an experience told to me by one who had been studying Truth for many years.

★ ★ "THINGS had been going along very harmoniously for me," she said. "I was paying for a little suburban home that I loved very much. I was filling a position as superintendent in a large firm, and my salary was adequate to meet all my needs. I was constantly striving to make the most of my position and at the same time create a harmonious atmosphere in my department. I felt that I was enjoying a satisfactory degree of success when suddenly the serpent of inharmony reared its head in the midst of my work. A woman was sent to my department to work as my assistant. The element of jealousy crept in, and I soon came to the realization that the harmonious atmosphere that we had before enjoyed had completely disappeared. I discussed the situation as best I could with those higher up in the organization, and it seemed that they were taking sides against me. This only served to make me try all the harder in a personal way to alleviate the tension that all the workers in the department were beginning to feel.

"One evening it seemed that the whole problem came to a climax in my own mind. I felt that I must resign, yet something in me rebelled at the idea of just quitting a job when things become difficult. As I rode home on the interurban that evening my mind was filled with thoughts of how I might solve the problem. I needed the income and consequently did not feel that I could afford to resign. To the human mind I could see no possible way in which

the inharmony could be worked out so that I would feel free to go ahead with my work. It really seemed that my employers preferred that I resign and turn my work over to my assistant. Yet they did not feel free to suggest it, as my record in the organization was practically faultless. Since she was a relative of the vice president of the organization I felt sure that 'politics' was at the bottom of the situation. By the time I had reached home I had developed such a case of self-pity that even my beloved little home, which usually offered so much rest and comfort, did nothing in the way of relieving my mind of the worry and anxiety. I began preparations for dinner but had no inclination to eat. So I went into the yard to gather some chips to use in starting the morning fire.

"It was a cool, clear evening, and I could not help but notice the beauty of nature. The sky was a deep-blue color except in the west where the setting sun turned it into a golden glow. The grass in the meadows back of my house was beginning to turn green, and the trees growing on the gently rolling hills farther back formed a beautiful fringe with their new spring foliage. It was so very quiet, quiet as only dusk is quiet. The birds had ceased to sing, and save for the far-off cry of a whippoorwill not a sound broke the evening stillness.

"Even this wonderful stillness and beauty could not erase from my mind the thought that I had good reason to feel sorry for myself. As I went about my work picking up the chips and putting them in my basket I lifted one and there, growing beneath it, was a tiny blue forget-me-not. 'Forget Me Not!' It was as though a giant cannon had suddenly sounded in my very ear: 'Forget Me Not.' Was this not exactly what I had done? I had forgotten to take the wisdom of God into my problem. I had been striving in a personal way to work it out. I had completely forgotten that God is an ever-present help in time of need. I sat down on a log that lay close by and began to remem-

ber. Now that the way was opened my thoughts seemed to be tumbling over one another, they were coming very fast. I remembered the many, many times in the past when I had met extreme trials only with the help of God. I remembered that God had never failed me when I turned to Him in faith. I began to take stock of my blessings and all my capabilities, and I resolved then and there to roll up my sleeves and go to work.

"Though the problem was still in existence as much as ever before, my mind was now in a condition capable of coping with it. It really seemed as though the whole load had been completely lifted from my shoulders. I went to work the next day with a spirit of joy in my heart, and the events of the day did not dissolve the feeling of upliftment and inspiration. Through the following week I worked with this same joyous and happy spirit, for I knew that the power of God was working, regardless of appearances.

"Then one day a friend called and asked me to come and see him. I made an appointment with him for the next day which culminated in arrangements for a position for me in a field of work I had longed for some time to enter. Before long I was happily established in my new work, and I cannot thank God enough for the blessings that have come to me. How much that tiny blue forget-me-not has meant to me because it helped me to recall to mind that I and the Father are one. I do not feel that I ran away from the problem by leaving my old position, for I know that the new opportunity that opened for me was a sign that my work was finished in the other place."

★ ★ IF WE ARE to follow in the way of the Christ we must cultivate the consciousness of God as a constant and abiding presence. We must come into the full realization that we are one with Jehovah at all times. It is not enough that we should have one period of prayer during the day

lasting for perhaps fifteen or twenty minutes. It is not enough that we should have several such periods of meditation and communion. It is true that these times of silent prayer are a tremendous help in our life, but it is also necessary that we be constantly aware of the divine presence that is in us all.

Jesus knew this. There were times when He took the opportunity to go into the mountains to pray—into the high places of spiritual consciousness—but there is strong evidence that He was always in touch with the divine source of all power and wisdom. Great multitudes were gathered around Him most of the time. The people were asking endless questions about God and the kingdom of heaven. New cases of healing were being presented to Him every day. We know that in order to meet the great demands that were made upon Him He must have been so keenly aware of the Father's abiding presence that He could not even momentarily forget His oneness with Him in Spirit. We become convinced of this as we read the story of Christ rebuking the winds and the waves when He was crossing the sea with the disciples. The storm was growing more intense, the waves piled higher and higher, until the disciples became terrified and in their fear awakened Jesus from deep sleep. It is said that any man has less courage when awakened in the middle of the night than at any other time, because all mental defenses that he has built up against fear are latent until re-awakened. Christ however immediately rebuked the wind and the waves, denied any adverse power, and then said to the disciples, "Where is your faith?"

This consciousness of God as an ever-present help was so strong in Jesus Christ that He reacted in accordance with it even when awakened in the night, with a storm raging so fiercely as almost to sink the frail craft in which He was sailing.

★ ★ THIS WONDERFUL faith which frees us from limiting beliefs and fears can only come through a daily practice of the presence of God. For years we have been indulging habits of thought that cause us to react in a negative way to a great many situations coming into our life. We have learned to fear certain things because we felt that there were two powers in our life, good and evil. We have thought of God as being so far away that He could not hear our prayers or that He did not wish to be bothered with our everyday problems. These things which have become established in the mind must give place to a broader conception of Divine Being if we are to grow in a realization of Truth. Even after we gain this idea of God as being an omnipresent power that is constantly working for good in our life, it is necessary that we train every faculty of the mind to remember this truth at all times and to react accordingly. We can, if we will, become so fully conscious of the true character of God that even in the time of extreme trial we do not allow our personal striving to crowd out this realization. Thus we make God a living reality in our life, and we learn to express more of the true essence of His Spirit in our daily life.

"In all thy ways acknowledge him,
And he will direct thy paths."

Acknowledge God as an omnipresent spirit in your life which contains nothing but good. Acknowledge Him as a divine being that can be called upon moment by moment to help you express greater strength, wisdom, and understanding.

★ ★ IF WE ARE to remember God in times of need as an ever-present help, we would be just as faithful in remembering Him in times of great joy and gladness. How many times do you thank God each day for the wonderful things that come to you? How many times do you release your song of praise for the very air that you breathe, the

water that you drink, and the food that you eat? How many times do you go to Him in thanksgiving for the wonderful human contacts that are yours, your friends, your loved ones, your acquaintances? When special blessings of healing or prosperity come to you, do you stop and acknowledge them as a greater expression of the Father's love and goodness?

I have a very dear friend who at one time was having great difficulties in a financial way. His family was dependent upon him, and it seemed that every door that might offer a way of earning something was closed. Each day he came to me, and together we had our period of silent prayer. He was faithful in giving his troubles into the hands of the Father. He trusted God to guide him into some line of service that would provide an adequate income. His income did begin to increase. It increased a hundredfold. He was happy over the blessing but seemed to take it as a matter of course, a change in the economic field that offered him new and great opportunity. I did not wish to spoil his happiness, but I knew that the lesson had not been learned. He had failed to recognize that his improved conditions were an answer to prayer. He had remembered God in the time of need but had forgotten Him in the time of great blessings.

★ ★ THE TIME came when his supply was again cut off, not as punishment for his forgetfulness but as a natural result of his ceasing to call upon divine wisdom and infinite good judgment. By turning again to God and realizing His presence he once more found the way back to prosperity. Today he is earning a large salary, and he gives thanks daily for the real source of supply that he knows is ever with him. Yes, if we are to take the worst in our life to the Father, we must take the best to Him also! If we would stand at the fountain of His love and fill our empty vessels, we must return again when our vessels are

full and with much thanksgiving and rejoicing give back to the one great source a part of what we have received. One who is truly wise does not forget God in the time of great joy, but rather he offers to the Father his deep-felt gratitude; for in this very spirit of gratefulness there is an uplifting power that cannot be experienced in any other way, an expansion of the soul that is an experience coming only to the grateful heart.

Acknowledge God in time of great joy and happiness, and remember that He is the real source of all true blessings. By remembering to acknowledge God in all our ways His loving Spirit becomes a reality to us. His power becomes in our life a working principle by which we may grow daily along the way of the Christ. By bringing to constant remembrance the inspiring truth that we are one with the Father we come into a fuller expression of life, health, peace, harmony, plenty, and success, for we realize that all these things are contained in the very nature of Divine Being, of which we are an inseparable part!

Another Year

By Theodosia Smith

Again we turn the page—another year
Lies spotless and untouched before our eyes;
O let us mar it not, but through the days
May kindliness and love and peace our life comprise.
New opportunities are ours! and may we prove
To be God's children truly, thus to see
In faithfulness of word and thought and deed
What His idea of fellowship can be.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1
Jan. 3, 1937

UNITY SUBJECT—*Speaking the Word with Power.*

\+ + INTERNATIONAL SUBJECT—*The Son of God Becomes Man.*—John 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but *came* that he might bear witness of the light.
9. There was the true light, *even the light* which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:
13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*

GOLDEN TEXT—*The Word became flesh, and dwelt among us.*—John 1:14.

SILENT PRAYER—*The word of Christ dwells in me richly through my faith in its ever-present power.*

The beginning of the year is a good time to speak the word of Truth with power. Good resolutions are suspect because they are often broken as soon as made. When made in good faith however, this form of affirmation impresses the mind and reinforces the will to carry forward the work of forming new and better habits. If our resolve takes hold of the true substance, we keep faith with ourselves and in due season see our word become "flesh," that is, an actuality.

We make our world by the words that we speak, which either perfectly or imperfectly convey the thoughts underlying them in mind. To think the thoughts of God after Him and speak the creative word we must be on a high level of thought and feeling, otherwise we do not touch the power of the Most High, the final authority in all that pertains to man.

Life is a spiritual principle, and when this principle is given full and free expression through the I AM or perfect-man idea it enlightens men. A student who wishes to understand his aims more clearly and make better progress in realizing them might read the 6th chapter of

Matthew in addition to today's lesson text, on the first day of the year. After prayer and meditation he might list his resolutions somewhat as follows:

This year I will lay up for myself treasures in heaven. I will give first place to the thought world, and will put other duties in their place of relative unimportance.

I will be more wholehearted this year, more thoughtful of other people.

I will study to have quicker and clearer understanding. I will judge others' feelings by my own and will see myself in them.

I will have truer and simpler faith in God and will remember God first, not last. I will try to become God conscious.

I will learn to live in the world of ideas instead of the world of things, and I will practice expressing these ideas and being aware of them first of all.

I will live by the Christ standard and not by a man-made standard of what others think, say, or do.

When I do not understand I will keep silent until understanding comes. I will listen to divine wisdom within me and will not condemn.

This year I will seek the kingdom of God by being Godlike and His righteousness by doing what is right. I will look for the right before speaking or acting.

I will not expect the worst to happen and worry over it but will trust divine love and wisdom to keep my best interests inviolate.

My subjective nature shall be open to God only. On every other side I will live and think objectively.

The foregoing list furnishes a general outline of a year's work in the individual study and practice of Truth principles. Understanding is progressive. Light travels and understanding dawns under similar laws. In the darkness of sense confusion in which many have grown to maturity the true word at first brings no enlightenment.

"The darkness apprehended it not." As we speak the word of Truth the mental darkness lessens. As we persevere in faithfulness to the highest that we can understand, mental light grows perceptibly clearer.

Intellectual perception precedes spiritual perception and is a witness of that which is higher and more powerful than intellect. This sign of true understanding is represented by John the Baptist, "a man, sent from God." Intellectual perception is the first step in our progress toward manifest sonship and leads on to faith in Truth. "The same came for witness, that he might bear witness of the light, that all might believe through him."

Wisdom is "the true light" through which each man's world is made. If a person colors his word with prejudice or limits it by fear or inactive faith, it falls short of power to create in him conditions that express his true nature, and he remains ignorant of what he might achieve through it. It creates instead according to his limitations. If he frees his mind of these and then speaks the creative word for himself, his word becomes flesh in him.

Meditation, prayer, and praise are sure methods of making progress in true understanding, but to yield their best results they must be followed by practical expression in some form of service. Excessive introspection limits instead of freeing us. To concentrate on the subconscious processes of the physical man may interfere with their effective operation. One travels by subway only to arrive at one's destination quickly, with no expectation of enjoying the scenery enroute.

"The law was given through Moses." Moses represents a phase of the evolutionary process in man. The law or outer commandments cannot redeem any one. "Grace and truth came through Jesus Christ"; that is, the power to transform himself came to man through the work that Jesus Christ did in establishing for the race a new and higher consciousness in the earth. We can enter

into this consciousness through faith in Him and by means of the inner spirit of the law that He taught and practiced.

The power of the word resides in the idea back of it. The idea of God as Spirit is proved true by the fact that "no man hath seen God at any time," but that He has been declared by the "only begotten Son." This perfect-idea man is the real self of every one, and when in this high consciousness we declare life, love, peace, faith, or other divine quality to be now manifest, we see the declared quality becoming an actual expression. In this way both the nature of God and the method of His manifestation are proved.

QUESTIONS

1. How can we keep our resolutions?
2. Explain how we may think the thoughts of God after Him.
3. What does John the Baptist represent in this lesson? Why did he come before Jesus?
4. What is the "true light . . . which lighteth every man, coming into the world"?
5. How does our world become flesh?

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Lesson 2 UNITY SUBJECT—*The New Birth.*

Jan. 10, 1937 INTERNATIONAL SUBJECT—*New Life in Christ.*—John 3:1-17.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except one

be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

GOLDEN TEXT—*Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.*—John 3:3.

SILENT PRAYER—*I open the eyes of my mind to the new world of true thought and feeling in Christ Jesus.*

Physical birth is preceded by a period of gestation during which the new being is formed, nourished, and prepared to enter into the world of infancy with its natural boundaries of parental love and care. Man's new birth into the world of spiritual verities is likewise preceded by a season of preparation during which his subconsciousness is made ready to bring to the surface of

thought and feeling the Christ idea conceived in the mind. The traditional idea of religion, represented in this lesson by Nicodemus, corresponds to this preparatory period.

Those who inherit their religion from parents or absorb it from their environment have faith in God, but that faith is strictly circumscribed. When the Christ spirit touches them with its transforming power it sets them free to deny out of mind the authority of man-made religion over them and to open their mind and heart to the light of Truth. Through the new birth man becomes an individual in matters of religion, thinking his own thoughts as he is moved to do by his indwelling Spirit of wisdom and understanding. Instead of inheriting his creed and the articles of his faith, his belief is as original as the wind that "bloweth where it will." Meteorologists now know that the air rises in heated regions and the winds rush in from round about to take its place. They can predict the probable course and velocity of the winds for some time in advance. They know too that each wind originates in its own especial cause, having no connection with preceding storms. So every one that is born of the Spirit proclaims his great original by his thought, speech, and acts.

In the natural world the infant is completely dependent for the care and attention it needs on the love, compassion, and sense of duty of others. In the new birth the "babe in Christ" is likewise dependent for his spiritual sustenance and conditions of growth on the infinite Spirit of love and wisdom. The more fully he realizes this dependence and accepts it the more rapid and substantial will be his development in the new world that he has entered.

Self-consciousness is absent from the physical babe at birth; he knows neither his parents nor the family or home into which he comes. Spiritual man's consciousness of his relation to the divine is likewise slight in the

beginning compared with the deepening certainty that he gains as he grows in the knowledge of his indwelling God. As he learns to recognize the real I AM in himself as the "Son of man," capable of entering into the invisible realm of pure knowing that is life eternal (ascending into heaven) and coming back to the realm of practical manifestation (descending out of heaven), he identifies himself more and more closely with his divine source. The education of a child of God consists in thus learning to identify himself with a spiritual rather than a material source. The "milk of the word" in the form of denials and affirmations is sufficient for him in the beginning, but as he grows in understanding he presses "on unto perfection," lifting up the Son of man in himself to an abiding consciousness of the divine.

Moses lifted up the serpent in the wilderness of sense that the stricken Children of Israel might be healed of the result of their sins. The serpent is a form of elemental life, the Oriental symbol of eternal life being the serpent with tail in mouth. When this elemental form is "lifted up" or spiritualized, it adds glory and radiance to the whole man. The man that is born "of water and the Spirit" learns to "look and live." He not only believes in the reality of the indwelling Christ; he uses this transcendent principle of life in working out his salvation.

The child of God when fully developed becomes the man of God equipped to do the work for which he came into the higher world of true values. He was born anew not of his own volition, but by virtue of a power transcending any gravitational or biologic law. His work is to save the world that is still immersed in sense consciousness; to lift it up as he himself has been lifted up, in order that all men may believe through the Christ in him, and through realizing the same Spirit in themselves may enter into eternal life.

The babe, symbol of utter helplessness, cannot save the world. This stupendous task rests on the full-grown son of God become flesh in man and sharing His fullness with the world.

"That which is born of the Spirit is spirit" and that which is born of divine love is love. Man's growth in the higher world of selflessness includes learning to love after the fashion of God, who makes the sun rise equally on the evil and the good and sends rain alike on the just and the unjust. To love all men because we have mastered the love principle is to be perfect, in our degree, as the heavenly Father is perfect.

The principle of love has in it nothing hard, cold, or soulless, which the principles of the natural man are prone to have. On the contrary the one who solves life's problems on the principle of love gives himself without fail and without stint wherever he sees a need. The religion of love alone is steadfast enough and enduring enough to overcome the present world trend toward atheism as expressed in the various forms now openly taught and practiced. God sent His only begotten Son into the world to save it, and the Son of God in man must be about the Father's business.

QUESTIONS

1. What does Nicodemus represent?
2. In what sense is every one that is born of the Spirit like the wind?
3. On what is man dependent in the new birth?
4. In the beginning of man's new life in Christ, is his consciousness of the higher self constant?
5. What is the work of the full-grown man of God?

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Lesson 3 UNITY SUBJECT—*Living Water.*

Jan. 17, 1937 INTERNATIONAL SUBJECT—*Jesus the Water of Life.*—John 4:7-26.

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7. There cometh a woman of Samaria to draw water: Jesus

saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worshp him must worship in spirit and truth.

25. The woman saith unto him, I know that Messiah cometh

(he that is called Christ) : when he is come, he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am *he.*

GOLDEN TEXT—*Whosoever drinketh of the water that I shall give him shall never thirst.*—John 4:14.

SILENT PRAYER—*I ask in faith that the inspiration of the Christ may spring up in my mind to refresh and renew my entire being.*

Water is one of the chief essentials of the physical life of man. Since his body is almost wholly of a fluid consisting with but a slight accretion of solid substance, and since this unequal combination is permeated with the life principle, the term "living water" is by no means inapplicable to man. In a deeper sense however living water is the inspiration of the Christ springing up in the mind, as an artesian well springs up from the ground, when man is moved by faith to look within himself for the light of life.

The Samaritan woman represents the psychic or soul nature in which Truth and error are intermingled. Samaria ("watch mountain") signifies a mixed state of consciousness, partly worldly and partly religious. The majority of men and women everywhere are Samaritans in this respect, that their souls are repositories of both good and evil. The whole-souled person is rare. Yet to become whole-souled in Christ is a necessity to all who desire to know eternal life. The soul that sins must die, even though it may contain much good with the evil, for corruption cannot inherit incorruption, and man is an indivisible entity.

The psychic realm is not the true source of wisdom, although many searchers after Truth fail to distinguish between its revelations and those of Spirit. The soul can be freed only by Truth, and this it finds in the Christ.

In their highest aspect the Jews symbolize divine ideas

or spiritual consciousness, which has no connection with mixed states of both good and evil. The Jews have no dealings with the Samaritans. Jesus however (the divine idea of perfection made manifest in man) asked the Samaritan woman for a drink, thus indicating the universality of the spiritual life, present in the Samaritan woman in latent form.

The divine idea is to save the soul from its error state, and the first approach to this work arouses curiosity. The woman's part in the beginning of the conversation consisted altogether of questions. "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" "Whence then hast thou that living water?" "Art thou greater than our father Jacob?" Nothing less than eternal life is an adequate answer to all the legitimate questions of the soul.

Eternal life is the gift of God to man, to be claimed through the Christ consciousness. In this consciousness the thoughts of man are drawn away from personality to a higher level and his soul educated to desire better things than before. "Sir, give me this water, that I thirst not."

To educate the soul of man is more necessary than to develop his intellect, although the intellectual side of the soul with its sense perceptions must also be brought into touch with Truth. This intellectual side is represented by the husband of the woman. At the time Jesus talked with her she was attached to another (the occult perception of Truth), who was not her true husband. Therefore Jesus did not appeal to her intellectual side, but aroused her faith in Him by telling her of her past. The history of the soul is an open book to the Christ, and when Jesus displayed His knowledge that the woman's soul had been attached to the five senses (she had had five husbands), He won her faith and she at once drew Him away from discussion of herself to consideration of an abstraction: the proper place to worship God. Can one

worship in an uplifted consciousness of good mixed with recognition of evil as an existing reality (Samaria) or only in a state of complete peace (Jerusalem)?

The truth is that worship is a spiritual act. The exaltation that accompanies it is an inner state, and so is the peace of mind and heart that leaves the soul free to contemplate God. The observance of forms does not attain to true worship. "God is Spirit": the Spirit of truth, the Spirit of right intent, the Spirit of forthrightness. All these are known to the spiritual consciousness (the Jews), and through it salvation comes.

The soul responds immediately to the voice of the Christ. From argumentative curiosity the woman passed quickly to a true affirmation: "I know that Messiah cometh . . . when he is come, he will declare unto us all things." Such responsiveness deserves complete enlightenment, which it received at once in unmistakable terms: "I that speak unto thee am *he*." At no other place in the record of Jesus' life and teaching do we find such an authoritative identification of Himself with the Christ principle as here. No room is left for doubt; there is no indirection. The I AM claims its divine birthright absolutely.

All who are conscious of both good and evil desire to escape from this mixed state into the certainty and unity of spiritual consciousness. "Many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. . . . many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world." No more wholehearted testimony than this was given to Jesus Christ during His ministry. Deliverance from the consciousness of good and evil into the true conception of the good only as real fills man with gratitude as well as assuring him of his indwelling divine wisdom.

QUESTIONS

1. What do the words "living water" mean?
2. Explain the metaphysical meaning of the Samaritan woman.
3. Is it more important to educate the soul than the intellect? If so, why?
4. What is the gift of God to man?
5. Why did not Jesus answer the woman's questions directly?

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Lesson 4 UNITY SUBJECT—*The Working Out of*
Jan. 24, 1937 *Principle.*

\+ + INTERNATIONAL SUBJECT—*Two Miracles of Mercy.*—John 5:2-9; 6:8-15.

2. Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches.
3. In these lay a multitude of them that were sick, blind, halt, withered.
5. And a certain man was there, who had been thirty and eight years in his infirmity.
6. When Jesus saw him lying, and knew that he had been now a long time *in that case,* he saith unto him, Wouldest thou be made whole!
7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith unto him, Arise, take up thy bed, and walk.
9. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?
10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
12. And when they were filled, he saith unto his disciples,

Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

15. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

GOLDEN TEXT—*The very works that I do, bear witness of me, that the Father hath sent me.*—John 5:36.

SILENT PRAYER—*I am the living bread of eternal life.*

A marked advance has been made in recent years in the recognition of spiritual healing. Many doctors admit that they have witnessed cases of healing that they could not account for on a medical basis only. Healing through prayer has been accepted as an authenticated fact by as distinguished a member of the medical profession as Dr. Alexis Carrel, who describes the phenomenon as an acceleration of the healing processes, requiring sometimes only a few minutes to correct conditions that the unaided processes of nature might fail to cure at all, as in the case of cancer.

Various methods are suggested for use in spiritual healing. In this connection it is interesting for us to study afresh the technique of Jesus, whose success in this work has never been equaled.

Jesus used no audible prayer in the healing recorded in today's lesson. He simply told a man who had been helpless for thirty-eight years to rise, take up his bed, and walk; in other words, to act as a normal, well man would. The man responded "straightway." We think it necessary at least to speak the word of healing, but since Jesus was Himself the Word made flesh He did

not have to do this. He had made Himself so fully conscious of the universal life energy that power flowed from Him without words.

Jesus did not require active faith in the sick man beside the pool; He restored him to health through His own consciousness of the man's innate perfection. When we are able not only to affirm, "I behold the Christ in you," but actually to see with the mind that quick and powerful agent commanding the entire man, our healing work is successful regardless of the active or inactive faith of the patient. When he is too far gone in despair or misery to be aroused to take his own part, the Christ life in him can be called forth by another to do its perfect work.

Bethesda ("house of mercy") represents the point in consciousness where we feel the cleansing life of Spirit. That we do not feel this vitalizing power continually maintaining us in health is explained by the fact that our senses (the five porches) which form our means of communication with the outer world, admit into our consciousness and shelter there many erroneous thoughts and beliefs concerning sickness ("a multitude of them that were sick, blind, halt, withered"). The natural man believes that the body is subject to infection from outside sources; that the muscles of the eye progressively lose their resilience with the approach of "age"; that a diet too rich in calcium causes cataract; that lameness is the result of various "accidents" as well as of overindulgence in liquor; that an injury to the nerve may cause a withered hand. Christ recognizes none of these claims.

In His healing work Jesus was no respecter of days. He healed on the Sabbath when the need of healing was evident to Him. The I AM (Jesus Christ) claims its own on one day as well as another. Total abstinence from work on one day of the week, if carried to its logical conclusion, would mean that the heart of man must cease to beat, the lungs to breathe, the blood to circulate, and the mind

to think. This shows the absurdity of a law forbidding all helpful or necessary activity during a certain period. The natural man suffers from inactivity rather than excess activity. Both the individual and the race would be further along the road toward their highest development if man's efforts to reach that end were more constant and uninterrupted. The true Sabbath is the consciousness of having fulfilled the divine law in thought and act. It has no connection with any special day.

In the second part of today's lesson the I AM works with the law of increase, using the spiritual faculties of the mind to insure success. To "prove" Philip (power), Jesus asked him where they could buy bread to feed the multitude that came to hear Him. Philip's answer shows that power in man is still under the dominance of sense. Andrew (strength), brother of Peter (faith), has a slight perception of supply in the seven-senses plane of consciousness (represented as the lad with five loaves and two fishes). The I AM requires no more than this slight foundation on which to build the twelvefold or spiritual man.

The principle of increase is seen at work everywhere in the natural world. Every seed sown yields "first the blade, then the ear, then the full grain in the ear," and the number of grains to the ear are many times the original from which the plant grew. The I AM uses this principle of increase, accelerating the process by substituting for sun and rain the spiritual elements of praise and thanksgiving. By this means any seed or germ may be multiplied direct by any desired multiplier. The principle of mathematics is supplemented by divine bounty: much more is provided than is required to satisfy the demand. Increase in the spiritual realm is instantaneous, unlimited by time; infinite, unlimited in quantity.

Man does not live by bread alone but by a stirring of the inner substance of Spirit into action, in consciousness, and a concentrating of the mind upon it as the real pos-

session. Through inconstant following of spiritual principles man breaks the bread of life and wastefully scatters the broken pieces to no purpose. Those who eat of inner substance are satisfied as no material bread can satisfy.

QUESTIONS

1. Why did not Jesus affirm that the sick man beside the Pool of Bethesda was healed?
2. Can healing take place in those whose faith is inactive? Explain.
3. What does Bethesda represent, and what is the meaning of the five porches?
4. Explain the metaphysical conception of the Sabbath.

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Lesson 5 UNITY SUBJECT—*Without Money and*
Jan. 31, 1937 *without Price.*

\+ + INTERNATIONAL SUBJECT—*The Financial Cost of Alcoholic Beverages* (The Economic Approach to the Liquor Problem).—Prov. 21:17; 23:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

17. He that loveth pleasure shall be a poor man:
    He that loveth wine and oil shall not be rich.
20. Be not among winebibbers,
    Among gluttonous eaters of flesh:
21. For the drunkard and the glutton shall come to poverty;
    And drowsiness will clothe *a man* with rags.

45. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?
46. Blessed is that servant, whom his lord when he cometh shall find so doing.
47. Verily I say unto you, that he will set him over all that he hath.
48. But if that evil servant shall say in his heart, My lord tarrieth;
49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,
51. And shall cut him asunder, and appoint his portion

with the hypocrites: there shall be the weeping and the gnashing of teeth.

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

GOLDEN TEXT—*Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?*—Isa. 55:2.

SILENT PRAYER—*I am stimulated and satisfied with the pure substance of Spirit.*

To achieve success in life in the common meaning of that word a man must exercise self-control. He who lives for the gratification of the senses alone loses control of his appetites, his will power, and in time his ability to make his way. To remain voluntarily on the level of sense is to forgo all understanding of the higher satisfactions.

Liquor manufacturers and merchants are usually in affluent circumstances. They themselves are not enslaved by the drink habit. They know that to profit by their trade they must keep their wits and be equal to conducting business shrewdly yet suavely. Many businesses refuse to employ men who drink.

The aim of the sense man as a rule is to win such a measure of financial independence as will enable him to do as he pleases; in other words, enjoy life. To make personal pleasure one's goal is to subordinate all else to this low ideal, with the result that one becomes and remains poor in every other respect. A diet that is overrich in wine and oil entails poverty of thoughts and ideas

through dullness and stupidity.

The price of alcoholic liquor is but the initial cost of its intemperate use. As the eye is never satisfied with seeing or the ear with hearing, neither is the appetite ever sated with alcohol. The nature of a stimulant is to create an appetite for more. The nature of spiritual substance is to satisfy the deep-seated hungers of man: the hunger for Truth, understanding, opportunity to serve. To stimulate a taste for these things is to enjoy life in the truest meaning of the word. To be conscious of a desire for material food and drink only is to pay the highest price possible for these temporary satisfactions.

The evils of intemperance are known to all, the temperate and the intemperate alike. The problem is to find an urge to temperance that is stronger than the urge to intemperance. "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?" Who shall be master of the man until he can be master of himself? The answer is found in the nature of desire. Whoever can be brought to desire the better way with all his heart, mind, soul, and strength wins his deliverance from sense appetite. Education in temperance arouses righteous desire in the heart as well as furnishing weapons for the intelligence to use effectively. Prayer awakens in man a desire to order his life in harmony with his better nature and strengthens him in efforts to realize that desire. A man of the old school, whose faith was orthodox in every way, prayed himself out of drunkenness of many years standing into permanent sobriety and self-respect.

Where desire for freedom and self-control is weak, the intemperate one needs outside help, otherwise he is apt to postpone indefinitely all effort to overcome. Where the desire is sunk in sense and the will is correspondingly inactive, "my lord tarrieth" and must be recalled by some one else speaking the freeing word. The "lord" is the

I AM invested with full authority to enforce the decrees of the man.

To become "partakers of the divine nature" requires the fullest interpretation of temperance that man is capable of making. If he has a "zeal for God" it must function "according to knowledge" of what he has proved to be true, and not be based on extravagant fancy or superstition. Otherwise his zeal is intemperate. Zeal should follow faith, not outrun it. Diligence, the outward expression of zeal, must likewise show the virtue of close acquaintance with knowledge. One must know what one is about in order to avoid extremes in the service of Truth.

Patience, godliness, brotherly kindness, and love all furnish spiritual grounds for the cultivation of temperance. Any one of these qualities can be overdone by being unwisely used. To be temperate in spiritual matters is to be faithful to our best understanding of them, to love what we believe in, and live by our faith as fully as our present capacity allows us to do, refusing to worry about the rest because we know that as we do our best in good faith our best becomes still better.

The work of developing temperance in the various phases of consciousness is a full-time occupation, but it is one in the pursuit of which we find that all things needful are added to us. He who through the I AM faithfully identifies himself with his inner, Godlike self and expresses that self consistently, need have no anxiety about the supply of material loaves. He shall be abundantly satisfied. "He that cometh to me shall not hunger, and he that believeth on me shall never thirst."

QUESTIONS

1. Explain the effect on man of living for pleasure only.
2. What is the nature of spiritual substance as compared with material stimulants?
3. Who is the "lord" that "tarrieth," and how is he recalled to full control?
4. How do we become partakers of the divine nature?

GOD IS MY HELP IN EVERY NEED

Words by
HANNAH MOORE KOHAUS

Music by
W. H. MONK

1. God is my help in ev - 'ry need;
2. I now am wise, I now am true,
3. God is my health, I can't be sick;
God does my ev - - 'ry hun - ger feed;
Pa - tient, kind, and lov - ing, too.
God is my strength, un - fail - ing, quick;
God walks be - side me, guides my way
All things I am, can do, and be,
God is my all; I know no fear,
Thro' ev - 'ry mo - ment of this day.
Thro' Christ the Truth, that is in me.
Since God and love and Truth are here. A - MEN.

THIS YEAR

By Elizabeth Barr Haas

This year will bring such lovely things!
Flicker of red linnets' wings,
Scent of wood smoke in the rain,
Sound of singing down the lane,
Pansies by the garden wall,
Sunsets like a bugle call!
Little roads that twist and bend,
Rapture at the rainbow's end;
Houses small and very white,
Trains that whistle in the night,
Country meadows, city dawns,
Babies with their tiny yawns,
Twilights dusted thick with stars,
Placid cows at pasture bars,
Tender winds that whisper low
Where the bending grasses blow.
How shall the heart find room for doubt
With God's sweet presence all about?
How can it weave a web of fear
With Christ the motif of this year?
Come, let us weave into our days
Bright threads of laughter, joy, and praise!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

God lights the way; no more I grope,
Nor stumble on in troubled hope.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address
Address your request to
SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

It is reported that a great philosopher, Herbert Spencer, once said substantially that he would gladly turn his life over to any creative force that would plan and carry it forward without his having to take any responsibility.

Because of the many blunders that the natural man makes in his life scheme such a shifting of responsibility would be popular on the part of many who have ideals that they are unable to fulfill because they are bound by material limitations. Also in the secret recesses of every soul there lurks the conviction that there is a power somewhere that may be invoked to show us a hidden way into the city of success.We think we should willingly follow any path in life if we were only sure that we were being led by the hand of Supreme Wisdom.

In his famous soliloquy Hamlet heaps up the measure of the burdens of life with the subtle argument that they could be shifted by death:

"For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveler returns, puzzles the will
And makes us rather bear those ills we have

Than fly to others that we know not of?"

Spiritual insight reveals that Hamlet is right. We cannot escape life's experiences, be they never so rough, by fleeing to another environment. All the conditions in this world have been constructed by the people who inhabit the world, and each individual is a builder of it and personally responsible for his immediate environment.

It is the mind that makes the man, and the mind and the thoughts of the mind endure even though the body be dissolved. So let no man think that he will escape the creations of his mind by breaking the physical chains that bind him to the earth. Nor does death in any of its phases relieve him of the states of mind that dominated him at the time of passing. The law of God is not mocked at any time nor under any circumstances. "Whatsoever a man soweth, that shall he also reap." What we have sown in the flesh we shall reap in the flesh unless we repent; change our mind. Then we shall break the mortal thoughts and ascend into a spiritual thought realm, the kingdom of God. This ascension is not attained by dying physically but by dying to evil thoughts and living in true, good thoughts while still in the flesh. "Yet in my flesh shall I see God."

"The Word became flesh, and dwelt among us," says John in the very first chapter of his Gospel.

Of all the great spiritual teachers of the ages Jesus has given us the most vivid and vital evidence of God as Father and guide. We say as Philip did, "Show us the Father, and it sufficeth us." The disciples were looking for a flesh-and-blood God. Do not the majority of Christians today look forward to seeing sometime, somewhere, a flesh-and-blood God sitting on a throne? Jesus replied, "He that hath seen me hath seen the Father."

He then explained that He was in the Father and the

Father was in Him. Yet they did not understand, because they had not been trained to think metaphysically. God is Spirit, omnipresent Spirit-mind, and in Him "we live, and move, and have our being."

When we attain this understanding that God is the inner core of our being there springs up within us a feeling of confidence and an assurance of guidance and assistance by invisible forces in every problem that arises in our daily experiences.

When we have made this attainment we begin to understand what Jesus meant when He said that it was not He that did the works but the Father within.

As Jesus shifted the real burdens of life upon the Father within so may we who follow Him.

Remember however that "whatsoever a man soweth, that shall he also reap."

Heed our Healing and Prosperity Thoughts for this month.

HEALING THOUGHT

I sow no seeds of care and strife;
But those of love, and joy, and life.

PROSPERITY THOUGHT

No more I strive to plan my lot;
The Father fills my cup unsought.

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ SEVERAL weeks ago I wrote to you for prayers for my little grandson, who was desperately ill. I am glad to report that he is now happy and robust again, having escaped a mastoid operation. I am very grateful that Unity has brought me to the consciousness that there is "One who walks beside me and I can lay all burdens at His feet." I am inclosing a love offering with my heartfelt gratitude.—*M. P., Douglas, Ariz.*

■ ■ I ASKED you to pray for my relief from a pain in my back that I had had for eight years. I had tried every known cure to no avail, but thank God, I am cured through prayer. God is the strength of my life, and my back is well. I am very grateful.—*M. E. C., Babylon, N. Y.*

■ ■ TEN YEARS ago I was given up to die by specialists: the cause, cancer of the liver or stomach. I would not submit to an operation, as they all agreed the cancer had progressed too far to be cured. I could not lie on my left side, as the weight oppressed me. I had read some of the Unity periodicals and determined that God would heal me. I wrote to Silent Unity for help, and they responded by sending me a statement to say with them. I repeated this statement until I seemed always to be saying it every night until I went to sleep. One night I awoke lying on my left side, and I began to repeat the statement when

suddenly I felt light and well and a voice seemed to say, "I am well." I went to the specialists, and they were surprised that the lump had disappeared. I have been entirely well these past ten years.—*M. B. B., Baltimore, Md.*

■ ■ MY EYES are healed and my vision is clear, praise God. I am happy to tell you that immediately after I wrote you the pain ceased in my eyes. I am so glad and grateful for renewed faith. Please accept the inclosed love offering with my blessing.—*Mrs. A. H. S., Badin, N. C.*

■ ■ FOR SEVERAL months I had a severe pain in my shoulder and chest, and a short time ago I wrote for your prayers. Within a few hours after writing I began to improve, and in two weeks I was so much better that I could be up and about the house. I am very grateful for the prayers of Silent Unity.—*Mrs. A. W., Danville, Ill.*

■ ■ I WROTE asking you to pray for my little daughter, who was ill with a very high temperature. A few days after I wrote to you the fever broke for the first time. It had been around 103, and she was very sick. She is now up, and I thank you more than I can say for all your help. —*L. J., Los Angeles, Calif.*

■ ■ WHAT A difference since I last wrote you! I am free from those convulsive seizures and from the heart condition. The Sunday evening after I wrote you I suddenly realized that there was a healing power passing through me. Monday night I realized that I had had no seizures all day, and by Tuesday I knew that this condition had gone. I need not tell you how I rejoiced and how I give thanks to God and to you for this healing.—*E. F., Philadelphia, Pa.*

■ ■ RECENTLY I wired you, as I had a sudden and severe cold in my lungs and throat. I am happy to say that in a few hours I was breathing easily and my voice was better. By evening I could speak aloud and my lungs were

normal again. I am very thankful to God and to Unity for this help. I am inclosing a love offering, and I know that God blesses your work.—*H. S., Zanesville, Ohio.*

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FILLED WITH PLENTY

■ ■ YOU MAY discontinue your prayers for my prosperity. I am happy to tell you that again God's goodness has been made manifest. I now have a good position at a good salary. Thank you, and God bless you in your wonderful work.—*Mrs. A. R., Holdenville, Okla.*

■ ■ SEVERAL weeks ago I wrote to you for prayers that we might be enabled to pay our debts. This morning my husband came in and said that he had the money to pay off everything. I think this is a wonderful demonstration, and I thank the Father for His goodness. You help me again and again to raise my faith. All peace and success be yours.—*J. B., New York City.*

■ ■ I AM INCLOSING a check, which please accept as a token of my appreciation of your help. The past months have been full of happiness and prosperity, and I have been so bountifully blessed that I have been forced to do more hard, constructive thinking than ever before in my life. Accepting blessings is a great responsibility. It has been like a shower of stars. I am most grateful for all the good that has come to me in various ways. God bless you all.—*M. R., New York City.*

■ ■ WE HAVE received many blessings through your prayers. The Father has been very kind to us. Some months ago I asked you to pray that we might be enabled to sell our place of business, as we were having financial difficulties. For some time our prayers were not answered, but when we again started to look for a buyer we found without any difficulty the right buyer and a good price. If we had sold the business when we first asked for your prayers,

we should have lost it all. Within two weeks after the business was sold my husband found a good position. Again we express our thanks to you, and all praise to the Father for our blessings.—*Mrs. A. S., Pittsburgh, Pa.*

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HE SHALL HAVE ABUNDANCE

I AM GRATEFUL and happy to say that I have received many blessings from the use of the prosperity bank drill. It gives me confidence in the workings of God's law, and it has helped to remind me that God is my resource and my help in every need. I would not be without my knowledge of Truth for anything in the world. God bless you for the wonderful work you are doing for every Truth student.—*M. L., Sioux City, Iowa.*

WE HAVE derived comfort, joy, and increasing good from the prosperity bank drill. Our supply goes much farther, and we are thus able to accomplish a great deal. It has strengthened us in the habit of turning to God for help. God bless you. We have been richly rewarded through the bank drill.—*Mrs. R. L. H., St. Petersburg, Fla.*

PLEASE SEND another prosperity bank. I find the bank drill very, very helpful in starting each day in the right spirit and in keeping mentally and physically poised. —*E. S., Atlanta, Ga.*

IN STUDYING the instructions for the prosperity bank drill I realized that asking for a reasonable amount of leisure was part of a demonstration of prosperity. At that time I was working very long hours. I am very grateful to state that I have received an unexpected change in my office duties, giving me more congenial and freer working conditions, combined with a greater amount of outdoor work, which I very badly needed. This has brought a greater improvement in health also. Please accept the in-

closed offering with best wishes and blessings on your work.—*R. S. C., Wallasey, Cheshire, England.*

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MY HELP COMETH FROM JEHOVAH

■ ■ PLEASE RENEW my subscription for *Unity Daily Word.* It was sent to me last year as a gift and is such a source of comfort and inspiration, producing peace of mind and the ability to see and appreciate new blessings, that I cannot be without it. It has taught me lovingly to trust my affairs to God.—*Mrs. L. L. H., Olympia, Wash.*

■ ■ I ENJOY all your magazines so much! They are a great help in everyday life, and they make one feel that God is with one at all times. He is my help in every need. —*Mrs. J. D. H., Chautauqua, N. Y.*

★ ★ ★

FREE FROM CARES

■ ■ MANY MONTHS ago I wrote to you and asked you to help me conquer my ever-increasing desire for alcoholic stimulants. You answered that letter and sent me a very wonderful little prayer. With that prayer, in addition to the silent prayers I know you were making in my behalf and the teachings contained in *Unity Daily Word,* I am proud to say that success has come to me at last. It has been twenty-six weeks since I partook of alcoholic stimulants. The desire and craving long since has disappeared. In that time I have moved in circles where there has been an abundance of alcoholic drinks, but I have never once desired to partake of even the smallest amount. Although success did not come to me immediately upon receipt of your letter, a power and realization came to me so suddenly one day last October that I abruptly stopped the use of alcohol on that day. Needless to state, I attribute this

success to the light and Truth given to me through the medium of your instruction.—*B. B. C., Randolph Field, Tex.*

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HEARKEN UNTO ME

■ ■ THANK YOU for your wonderful help and guidance. We have been greatly prospered, and my husband has received a raise that will allow me to do something that I have wanted to do for some time—take piano lessons. God bless you in your great work.—*L. P., Oakland, Calif.*

■ ■ SINCE I wrote you some months ago for your guidance and prayers, there has been a wonderful change in my life and affairs. I had been out of a position for some time, but shortly after I wrote to you I received a telegram to come here to accept a position. Not only did I get the position but I demonstrated a way to get here under seemingly impossible circumstances. Who would not be happy in knowing that God cares and provides for His children! I most truly thank you for your loving help. God bless you.—*E. H., Washington, D. C.*

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LOVE ONE ANOTHER

■ ■ YOUR prayers have brought much peace and harmony into our lives, and we are greatly blessed. My family join me in thanking God and Unity.—*A. K., Allentown, Pa.*

■ ■ SOME TIME ago I wrote to you asking for your prayers and help that my wife and my mother might be brought together in love and harmony. I want to thank you sincerely, for the seemingly impossible has been brought about, and a deep and lasting friendship and love now exists where before there was only enmity. You may

discontinue your prayers, for this good is now firmly established, thank God, and thank you for your help. I am inclosing a love offering.—*C. L. A., Warren, Pa.*

★ ★ ★

HE IS MY REFUGE

■ ■ I WANT to tell you how much Truth is helping me. My life has been so inharmonious and bound, but you should see how different things are today. Love is manifest where fear and discontent reigned, I have health instead of nerves, and joy, laughter, and delight where before there were only tears. Every day I come closer to realization of my oneness with Him. Even before the light began to break circumstances began to change. May God continue to bless your mighty works.—*Mrs. J. G., Lubbock, Tex.*

■ ■ THE HELP and benefit I get from your literature is so great that I feel I have no words to express my gratitude. It seems that when I have a prosperity bank everything goes more smoothly and we become more aware of our wealth in all things. Bless you for your wonderful work.—*Mrs. J. H., Sioux City, Iowa.*

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UNTO US A CHILD

■ ■ IT IS WITH a grateful heart that I write to tell you of the arrival of our perfect baby daughter. We are praising God and giving thanks to Him and to Silent Unity. Your maternity lessons helped me to remember that God's will for us is peace and joy and perfection. I pray that I may be a good mother to my little girl and bring her up to realize God's perfect will. God bless your good works. —*Mrs. W. S., Brooklyn, N. Y.*

■ ■ THE MATERNITY lessons that I received each month were wonderful. We have a baby girl, healthy and

strong. I had a normal delivery, and we feel that the baby is a wonderful blessing. Thank you very much for your attention and prayers during the nine months.—*Mrs. D. E. W., Muskegon, Mich.*

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FATHER, I THANK THEE

■ ■ MY HEART is filled with love and gratitude for which it is difficult to find expression. Our home has been transformed and every member of the family is well, successful, and happy. I am overjoyed to find myself growing in understanding and faith. God bless you all.—*Mrs. H. L., New York City.*

■ ■ I WANT TO tell you how much I appreciate all your help and your lovely letters. You seem to know just how to help all of us. It is not surprising that God has continued to bless your work. I do not know what we would do without you. May God's richest blessings rest upon you and keep you forever.—*Mrs. A. W. A., Titusville, N. J.*

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STUDY TO BE QUIET

■ ■ A FEW WEEKS ago I wrote to you for prayers that I might pass in all my school subjects. Last night I graduated with nice grades in all my subjects. This is not the first time you have helped me. Thank you and bless you for your great help.—*A. B., Chicago, Ill.*

■ ■ OUR PRAYERS have been answered and my son D—— has passed his examinations at school. My heart goes out to you in grateful thanks for the prayers that brought this demonstration to pass. God's laws are wonderful indeed.—*Mrs. C. E. T., Mount Vernon, Maine.*

■ ■ I WANT to thank you for your prayers. My son passed his grade and everything came out all right, thanks to your help. God will always guide us if we trust in Him. —*M. P., Centerville, Md.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

If God is omniscient, why do I have to tell Him over and over again what I lack in my life?
—*Question answered by Silent Unity.*

God is the answer to prayer. God created us perfect and He created this world perfect. We however call forth the answers to our prayers by calling forth the perfection that is the real of every situation and condition. We use affirmations and denials, for we know that "thoughts are things" and words form. Therefore when we make our mind a place for only good and true thoughts we may know that our outer manifestation will be only a replica of these thoughts.

When we pray and place our affairs lovingly in God's care we may rest in the knowledge that all things are working together for our highest good. As we unite ourselves with our Father it is well to give thanks each day for the good that we know is ours. But it is not necessary to continue to "call" God's attention to a seeming lack. Yes, one does demonstrate prosperity by the "power of attraction." Some one has said, "What we think, we are," and that is certainly true. If we think we are rich with new ideas, with material substance, and with spiritual blessings, we shall find that we are rich. If we think of ourselves as being one with omnipotent good—which is our true heritage—we shall find that good is manifested in our life as abundant prosperity and success.

The Spirit that was in Jesus Christ when He walked the earth abides in you and in all God's children; so we

may know that our prayers are answered just as His were. He had developed a great unwavering faith that is the goal of mankind now, for we know that as we have faith, believing, we shall receive and be able to help others.

When we pray and place a problem in God's care we need not expect some word as from a mysterious voice, but rather we must just know that God, the principle of wisdom and understanding, is working in our life to harmonize and place in order. Time and seeming problems assume their true proportions when given to Him. They become the nothing that they are in reality. No longer is their solving a necessity, no longer is time a factor, the perfection of God simply is, and that is all.

★ ★ ★

Do you believe that there is ever a case of trouble in a person's life that God cannot heal or adjust?—*Question answered by Silent Unity.*

Since God is all love and all power, all life and all substance, we do not believe that there could be any case that He could not heal. Since God is not a person but is Divine Mind man can only be healed by drawing upon ideas of Truth, upon spiritual life, upon the activity of the Holy Spirit. God is all-sufficiency and all is for man's use, but man must lay hold of and accept and use all that God is through the understanding that man builds up in his heart and mind about God and his own relation to God.

Pure, life-giving water is in a well or a spring. If you wanted water you would not call upon the water but you would go to the water and draw it out. God is constantly ready to give, but man must draw out, he must follow the divine law of creation, which is first idea and then expression. If you believe and have sufficient faith in the perfecting activity of the Holy Spirit within you, you can be made whole in every way. You can be quickened, vitalized, healed. Never give up the idea that God's will for

you is life and health and perfection no matter what the appearance. Adjusting your thoughts to the perfect thoughts of God, you are harmonized, healed, set free! In other words, it is up to you. God always does His part.

★ ★ ★

We practically raised a neighbor's child. Now the neighbor is lying about us, and some folks believe the lies. Is this the thanks we get for being good to them?—*Question answered by Silent Unity.*

The situation you describe in your letter need not be disturbing when you realize the Truth concerning human affairs. In God's perfect universe there is only one presence and one power, and all things work together for good. If others at times speak words not based upon facts, it is well to realize that truth always triumphs. The character of your parents and yourself cannot be affected by false rumors. A great soul, when people came to him repeating stories that were not true, once said: "Truth is not a cripple; it can walk alone." Lovingly refuse to give any attention in thought to any stories about you that are not in accordance with the facts.

When a person does a loving deed for another, he is really doing it for God. Acts of kindness and generosity are expressions of love for Him and the purposes He is promoting among men. Because of lack of understanding on the part of some and because a loving act is inspired by Him, there is no need to expect gratitude from people. The fact that some persons express thanks for favors and others do not need not disturb him who knows that the Father is *always* grateful.

★ ★ ★

I was away from home during the summer. Would that keep your prayers and mine from being answered?—*Question answered by Silent Unity.*

God is just as much in one place as He is in another, and our united prayers are effective wherever you are. Just keep your faith centered in the Father and you will become an open channel through which His healing life works. God's presence within you is the presence of health and perfection. Your recognition of this truth makes them your own health and perfection.

★ ★ ★

I have prayed and prayed for my boy's success, but he does not seem to prosper. Why do my prayers go unanswered?—*Question answered by Silent Unity.*

Sometimes persons repeat prayers, but after praying they again turn their mind to behold the conditions that appear in the outer. The way to get quick results is to refuse to believe in appearances and to know that underneath the surface the good is working mightily to come forth.

The personal thoughts, opinions, and decisions of the human mind stand in the way and hinder the free expression of God's new and good ideas. If this is the situation in your case, just relax and let go of all doubts, fears, and personal decisions with regard to how you think things should come about, and let God bring them about in His divine way. It requires great faith to stand by a loved one and know that God is bringing about healing or prosperity when the outer seeming appears to be to the contrary, nevertheless God is Truth.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

—F. W. FABER

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A STUDENT AND HER FAMILY BLESSED

This letter from a student of the Unity Correspondence Course bespeaks the power of Truth not only to bless the student but through him to bless all those with whom he comes in contact:

"I want you to know that I am receiving much happiness and good from this course. The whole family has been blessed since I have been studying these lessons. Just yesterday my husband was given a position. He didn't even ask for the position, but instead was asked if he would accept it. He had been out of work for four years. I am very grateful to God and to all of you at headquarters. God bless you every one."

There is no problem too difficult for Truth to solve, and if you will give Truth a place in your life, you will find as time goes on that you have fewer and fewer problems to solve. This year why not make a start toward happy, successful living by studying Truth in a systematic way. Unity School offers you a course in Truth that you can take up right in your own home. Send for a folder giving full information about this course. Direct your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

LAW OFFICE AN OUTLET FOR UNITY LITERATURE

If you were to visit the district attorney's office in one of our large American cities, you would find Unity literature on the reading shelf; also in the boys' waiting room. This is because a woman who works there is greatly interested in spreading Unity's message of Truth. She sees to

it that children who are brought to this office as witnesses are given *Wee Wisdom* magazine to help clear their minds of the sordid experiences through which they have passed. She reports that these children are always pleased with *Wee Wisdom*. Adults who accompany them are also given Unity literature.

Regularly on Monday mornings she sends three packages of Unity periodicals to a worker in the juvenile court. The report comes back to her that the best results are obtained with this literature. Silent-70 sends her for distribution twenty-five subscriptions for *Wee Wisdom* and twenty-five for *Progress,* besides many pamphlets and back numbers of periodicals—all free of charge.

Silent-70 is the missionary department of Unity School, and its ministry is carried on by means of love offerings from friends who are helping with this good work.

FOR NEW STUDENTS

No doubt you have at least three or four friends who seem to be finding life difficult. You feel that Unity would be the answer to their problems, yet you hesitate to send them subscriptions for fear that the teaching might seem confusing to one who is not familiar with the terms and methods used. To meet this situation *The Unity Viewpoint* was published. It explains briefly the use of affirmations and denials, how to go into the silence; it tells about Silent Unity, the Prosperity Bank, and other features.

We send *The Unity Viewpoint* free with subscriptions that go to brand-new readers (adults). When your friend is a new reader, please tell us, so that we may include *The Unity Viewpoint* with your subscription.

Looking Ahead

"Resolve to be thyself," says the poet, and this suggests a good resolution with which to head your 1937 list. To be yourself is to be identified with your God consciousness, in which you have dominion over every condition of your life. If you want to know more about this, read "The I AM Mastery," an article appearing in the January number of *Unity Daily Word,* which makes clear the power of the I AM and how to use it.

In order to get good results from your new-year resolutions, you must make your thoughts fit the character of your resolutions. An article in *Weekly Unity* called "The Master Remodeler," by Elizabeth Lochrie, will help you to cultivate right thoughts, to bring out your hidden qualities, and to put them to work in your life and affairs.

Did you ever work hard for a certain promotion and then see the job handed to another person? If so, you will be interested in an article by Zelia M. Walters, in *Good Business* this month, entitled "The Job You Didn't Get." The author recounts the story of a man who had this experience, and who proved to his satisfaction that when one

door closes, God opens another and better one. This thought is a good one to carry with you into the new year.

If you want to read something both thrilling and worth while, get the January issue of *Progress* and read the first installment of "Freed from Vanity," a serial story taken from real life. It introduces you to Nelia Gray, daughter of wealthy parents who mistakenly fostered in her an attitude of superiority and false pride. With this set of false values life is uphill going for her until she discovers Truth and begins to practice its teaching. How it completely transforms her and brings her real happiness is told in this gripping story.

Can you imagine New Year's Eve without music and merriment? In Ellen's snowbound mountain home there was no radio nor was there any prospect of callers, and the little girl could not help feeling a bit discontented. But just before twelve something wonderful and exciting happened, and the next morning there was another delightful surprise, all of which is told by Bula Hahn in her *Wee Wisdom* story called "New Year Callers." This timely story teaches boys and girls a lesson in happiness that fathers and mothers can use equally well.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—M. Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity Cl, 1300 Grand
Berkeley—Susanna Scott (LT) 2535 College
Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado
Beverly Hills—Ruth Rae, Unity, 371 N Bedford
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth
Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews
Inglewood—Maude Galpin, Unity, Queen & Commercial
Ione—Hazel Merriweather, Unity Cen
Long Beach—L. Newman, Unity, 432 Locust
Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; F. E. Andrews, Unity Cen, 5365 Bond
Pasadena—L. Stack, Unity, 11 N Oak Knoll
Richmond—Beulah Tiller, Unity, 146 2d
Riverside—K. Sweaney (LT) Unity, 3566 6th
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' Hall
Santa Ana—L. Newman, Unity Soc, Commercial bldg
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie Handly, 735 Taylor
Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 322 N Center
Van Nuys—M. Hider, Unity, 14123 Gilmore
Whittier—L. Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel
Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—H. Miscally, Unity, 725 Hogan
Lakeland—Mary Fullenlove (LT) Unity, 320 E Lemon
Orlando—Ocos Moore, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5th ave S
Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan
Decatur—Mabel Daughtry, Unity, Woman's club
Moline—C. Richardson, Unity, Le Claire hotel
Peoria—Mrs. G. Arrowsmith (LT) Unity, 503 E Maywood
Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Unity Century bldg

IOWA

Cedar Rapids—C. Richardson, Unity Cen, 728 4th ave S E
Des Moines—B. Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel
Waterloo—C. Richardson, Lafayette bldg

KANSAS

Topeka—H Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Eloise Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—E. Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—I. Gregg, Unity, Maccabees bldg
Grand Rapids—I. Bailey, Unity, 61 Sheldon
Kalamazoo—A. Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Carthage—Maude Wilson (LT) Unity, 306 W Chestnut
Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St. Joseph—Rex Morgan, Unity, 12th & Felix
St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—M. Wessel, Unity, Northern hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—M. Wessel, Unity Cen, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—E. Berry, Unity, Berwick hotel

NEW MEXICO

Raton—C. Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—A. Brown, Unity, 1372 Hertel; Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, Roger Smith hotel

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Mary Langenheim, Unity, 26 E 6th; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6th
Columbus—G. January, Unity, 80 W Starr
Dayton—E. Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 236 Franlin S W

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—M. Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 2000 W End

TEXAS

Amarillo—E. Lane (LT) Unity, 1500 Taylor; M. Neudigate (LT) Unity, 609 Madison
Austin—Ruth Mims, Unity, Driskill hotel
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—B. Forbes, Unity, 305 E Franklin
Fort Worth—Nell Truesdell, Unity, Dan Waggoner bldg
Houston—L. Brase, Unity, Milam bldg
San Antonio—M. Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—E. Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—C. Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland

CANADA

Edmonton—A. Popple, Unity, Empire blk
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—M. Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee

La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Ann McMillan (col), 4614 S. Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 5128 S Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W
Montreal—Unity, Mt. Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

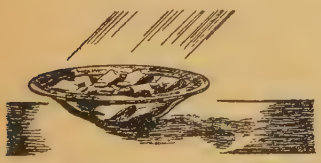
Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

West Lures the Fillmores

On January 1 Mr. and Mrs. Charles Fillmore will leave for California, making a stop at San Antonio en route. After a two months' stay in California they will go on up the West Coast to Portland and Seattle.



Revival of an Old Law

Readers of *Unity* have something especially good to look forward to in the February number, in which "God's Tenth," a series of lessons on tithing by L. E. Meyer, will begin. If you have thought of tithing merely as an old Mosaic law with no particular significance for you, you will be surprised to learn that its underlying principle is the very foundation of prosperity. These articles will explain what the tithe is and how the use of it increases prosperity. They will show why tithing does more good than the most generous giving done only on the impulse of the moment.

A Profitable Study Plan

If you feel the need of a new spiritual impetus, you can take up no more profitable study than the life and ministry of Christ. Let it be the major theme of your meditations for a year, and see what a difference it will make in your consciousness. Ernest C. Wilson tried this plan, and it brought him happiness, contentment, and success in his work and in his relations with others. Doctor Wilson's little book *The Contemplation of Christ* is one of the results of his year of meditation. Its seven articles are a study of the physical attributes of Christ. They help you to establish a closer bond between yourself and the Master.

A Talk on Fundamentals

Unity workers recently had the privilege of hearing Charles Fillmore review for them the book *Lessons in Truth.* In his own clear, understanding way he discussed one by one the meaning of Truth, Spirit, the I AM, man's relationship to God, and other fundamentals that this book teaches. Because *Lessons in Truth,* by H. Emilie Cady, does take you back to first principles, it is used constantly by Unity students, both beginners and those further along in the study of Truth. Its twelve lessons are to your Truth education what the framework is to the completed building.

Share Truth and Reap Joy

Some one said of another: "He lives for his friends. He is constantly thinking about what he can do to bring more happiness into their lives." In spreading happiness among others this man found the secret of happiness for himself.

Help-One-A-Month Club members know this to be true. They find their happiness in sharing the message of Truth with others. One subscription a month to some friend—this is the slogan of every member of the club. The beginning of the new year is the time when many persons make new plans for helping others. What better way to help some one than to show him how to help himself. Join the club and start some one on the quest for Truth by sending him *Unity.* On your order just state that you wish to become a member.

A New Start

A new year lies before you. Will it bring you health, happiness, and success? The answer rests with you. If you want these good things, start the first day of the year to build into your consciousness that which will bring about your demonstrations.

Unity Daily Word will help you do this. It will teach you day by day to live the Truth way, and at the end of 365 days you will be surprised at the wonderful change in your life and affairs.

Unity Daily Word should supplement any of your other Truth reading. A year of its lessons costs only $1.

Southern Lecture Tour

Francis J. Gable, Unity Field lecturer and editor of *Good Business,* will speak in the following Southern cities during January and February: Birmingham, Alabama; Atlanta, Georgia; Jacksonville, Orlando, Tampa, Lakeland, St. Petersburg, Miami, and Daytona Beach, Florida. Announcements of his lecture dates will appear in *Weekly Unity.*

A Fine Response

Some time ago we asked Unity readers to send us the names of any friends with children under thirteen years of age who were not receiving *Wee Wisdom.* There was such a whole-hearted response that hundreds of names came to us, for which we are very grateful. We feel that *Wee Wisdom* should be in every home where there are children, and so we write to these new people and offer them a trial subscription for the magazine. In this way *Wee Wisdom* is reaching many additional children. If you have other names at this time we shall be very glad to have them.

Back Numbers Kept

We are often surprised to learn how long people hold onto their old copies of *Unity* magazine. Month after month we receive coupons from Prosperity Bank announcements in back numbers. For instance, one month we received three subscriptions on 1921 coupons; three on 1926, one on 1929, nine on 1932, seven on 1933, thirty on 1934, and eighty on 1935 coupons. And so it goes. Sometimes a coupon will date back to 1918.

We are glad our friends prize their old copies so highly, but when we think of all the inspiring things that have been published in the meantime, we wish that our friends could have had the benefit of these too. *Unity* changes with the times in order to meet the new problems that arise. To get the full value of its teaching, renew regularly.

An Honor Conferred

The title of Doctor of Divinity was recently conferred upon Ernest C. Wilson, pastor of the Kansas City Unity Society and editor in chief of the Unity publications.

Charged with Power

Some books entertain you, some acquaint you with interesting facts, and some bring you knowledge charged with power to help you transform your life and affairs. Such a book is *Christian Healing,* by Charles Fillmore, a textbook in Truth for advanced students. It teaches the formative power of thought, it explains the power of words, the working of faith and imagination. It has twelve lessons, each followed by affirmations to make the teaching practical.

A Daily Silence

Not long ago Unity workers were impressed anew with the importance of practicing the silence, as they listened to the interesting experience of a visiting Truth teacher. This man told of having become inspired to do a piece of creative work to which he had nothing to contribute except a great urge and his unshakable belief that "with God all things are possible." But he formed the habit of rising a half hour earlier each morning and going into the silence, there affirming his belief in his inherent God-given power. Needless to say he attained a great measure of success.

If you want to know more about this true source of power, read *The Silence,* a booklet by E. V. Ingraham. It gives you simple, practical directions for entering the silence and getting results.

Guide for Happy Living

On page 47 of F. B. Whitney's booklet *Beginning Again* you will find this thought: "We do not help another by pointing out his faults to him." This one sentence holds the secret of harmonious relationship with others. Still it is not enough to withhold criticism; you must go a step further. Read the entire chapter and learn how to help a friend in a positive way. *Beginning Again* is a guide to happy living during the coming year.

A Round of Lectures

Shortly after the first of the year Dr. Ernest C. Wilson will leave Kansas City for a round of field lectures. He will have short engagements in St. Louis and Memphis, and he will give his Master Class lectures in Houston and New Orleans.

Unity Books and Booklets

For Beginners	Caroline Napier	*German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	*Have We Lived Before?	flexible $2; cloth	1.00
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The		.10
	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	*What Child Is This?		.10
	Where Blessings Begin		.10
	Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

365 Fresh, Untried Days

■ A new year awaits you—365 glorious days, all yours. Resolve to make each day a definite step toward the attainment of your goal of success.

■ The Prosperity Bank drill will train you to think success, to be success, and Silent Unity will co-operate with you in prayer to that end.

■ As you begin to build your own success, share it with others. Send UNITY magazine to three friends so that they may start the new year with its help and inspiration. Save a little each day in your Bank to pay for their subscriptions.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 to send UNITY magazine to the following friends:

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

My name .....
Street .....
City and State .....

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SERIES IN WEEKLY UNITY

Beginning in February WEEKLY UNITY there will be a new series of articles by Clara Palmer, whose healing series last year proved so popular that it is now being put into book form.

Also, beginning in January, there will be published a group of articles by Norma Knight Jones on the ways in which spiritual beauty may be expressed through the body.

FEATURES IN PROGRESS

Constantly improving as it lives up to its name, PROGRESS—in addition to a new cover and a new serial from life (described on page 87) beginning this month—has three new regular features that begin in February:

"Unity Believes——," brief discussions of fundamental Unity precepts.

"Unfinished Business," short, informal editorial notes by Editor Ernest C. Wilson.

"Our World Moves On," news items that reflect world progress.

WEEKLY UNITY
PROGRESS **$1** A YEAR EACH.

• *Start your own subscription or one to a friend with the new year.*

God Helping Me

by Irene Stanley

I will so nurture my creative power
This year that it shall bear good fruit alone,
Not figs and thistles alternately grown.
Through gold and azure day and driving shower,
Through wakeful midnight's jet and silver hour
Clean, tested thought seeds only shall be sown;
For shall not each according to its own
Variety in season come to flower?

No matter if the fields be brown or white
Or shining green, the planting time is here.
How fair the garden of my life shall be,
A lovesome thing for many a souls' delight
And rest and pure refreshment, all this year
And all the years to come, God helping me!